

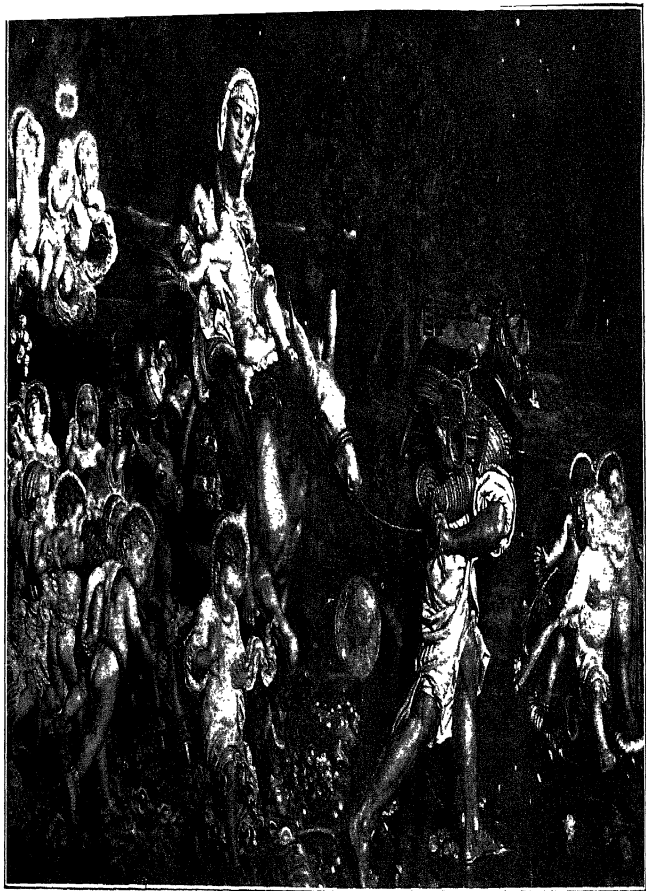
THE CHILD'S KNOWLEDGE OF GOD



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THE TRIUMPH OF THE INNOCENTS.

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THE CHILD'S KNOWLEDGE OF GOD

AN ENQUIRY INTO EXISTING HELPS AND
HINDRANCES TO ITS DEVELOPMENT

BY THE

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TO
ALL MY FELLOW-LABOURERS
IN THE SCHOOLS
WHO HAVE SEEN THE VISION OF THE
COMING OF THE KINGDOM OF GOD
AND WHO ARE STRIVING
TO REALISE IT

PREFACE

IF some books come into being owing to a compelling force whereby the writers can no longer hold their peace, this small volume must be placed in that class ; for so much abundant blessing is following work along the lines indicated in these pages, and the principles advocated are being so increasingly vindicated from day to day that it is impossible longer to do anything but offer them for the help of others. What the future holds for the children of our generation not one of us can in detail foresee ; but it would be contrary to human experience if, after such an upheaval as we have recently passed through, there were not introduced into human society during the next thirty or forty years, factors of abiding influence and possessed of far-reaching potency for good or evil. We cannot prepare the young members of our race for the tasks before them by describing precisely the situations they will have to face and the methods of meeting them, but our greatest service lies in training their lives in right belief and right thinking ; so that when the time comes for action they will find themselves able and adequate for the demands then made upon them. The faith abiding in the hearts of nations and individuals determines their destiny ; otherwise they are mere footballs to the boot of time and circumstance. No greater work

is committed to us who have survived the recent ordeal than that of aiding our children to the true faith in the one true God; for human endeavour is only good and of permanent value when inspired by Him to Whom hath been given all authority in heaven and on earth. We must bring our children to live in His unclouded presence.

A simple style has been aimed at. Incessant pressure of work must be pleaded in mitigation of the inadequate and imperfect presentation of the matter to the reader, but if religious education along sound lines is stimulated, and if further investigation is encouraged, the objects of the book will have been accomplished.

My warmest thanks for much kindness and for valuable suggestions are due to Dr. W. H. R. Rivers, F.R.S., F.R.C.P., M.D., Fellow and Praelector in Natural Sciences, S. John's College, Cambridge, who has checked the psychological portions of the manuscript, and to the Rev. J. W. Hunkin, M.A., Fellow and Dean of Gonville and Caius College, Cambridge, who undertook the troublesome task of reading the manuscript through as a whole.

I am also indebted to my colleague, the Rev. R. B. B. Tustin, B.A., not only for loyal and whole-hearted help in the carrying out of principles, but also for assistance in the gleanings of evidence; and I would further express my gratitude to all those working in the schools who have so willingly given their co-operation.

T. GRIGG-SMITH.

MANCHESTER,
S. Peter, 1920.

CONTENTS

CHAPTER I

SHEPHERDS AND PASTURES - - - - -	I
----------------------------------	---

CHAPTER II

THE SACRIFICE OF ISAAC - - - - -	36
----------------------------------	----

CHAPTER III

FALSE IDEAS OF PROHIBITION AND OF PUNISHMENT	63
--	----

CHAPTER IV

SAFEGUARDS AGAINST FALSE IDEAS - - - - -	98
--	----

CHAPTER V

RELIGION AND LIFE - - - - -	146
-----------------------------	-----

APPENDIX I

THE EFFECT UPON THE MIND OF CONTACT WITH DEATH - - - - -	193
---	-----

APPENDIX II

SUGGESTED SYLLABUS OF RELIGIOUS INSTRUCTION	205
---	-----

INDEX - - - - -	274
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“FEED MY LAMBS.”

JN. 21¹⁵

CHAPTER I

SHEPHERDS AND PASTURES

“AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat ; for ye were not able to bear it.”¹ In this passage S. Paul lays down one of the fundamental principles for those who teach the Christian verities: that *the right matter should be taught at the right stage of spiritual development*. As in feeding the body we should use milk for babes and not the strong meats comprised in the dietary of adults, so the development of the spiritual life needs food chosen with careful discrimination according to the powers of assimilation possessed by the individual at whatever stage of growth he may have arrived.

The second fundamental and invariable principle that should guide us S. Paul gives in his second letter to the Church in Corinth: “Therefore seeing we have this ministry, even as we obtained mercy, we faint not: but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation

¹ 1 Cor. 3¹, 2.

of the truth commending ourselves to every man's conscience in the sight of God." ¹ In other words: *What we teach must be true, straight from the heart, so far as the Light of Truth has been vouchsafed to us.*

Any violation of these two principles either induces spiritual indigestion in those taught or engenders a similar lack of conviction to that existing in the heart of the teacher. We are therefore driven, if our work is to be of the best, to these conclusions: The greatest care must be exercised in our choice of the means we would employ to aid spiritual development, and an inspiring sincerity with which the rest of life is consistent must pulse through every uttered word and every act in the course of instruction.

There can be no doubt in the mind of anyone who has been in close contact with the religious education proceeding in our schools, that neglect of the guidance of the directive and energising forces indicated in the above quotations has in the past been fruitful of much harm and has in great measure defeated the aims we have had in view. The very frequent expressions of dissatisfaction with the present condition of things that are met with at every turn are not merely manifestations of the temper of an age which is seething with variously founded criticism, but arise from genuine and keen sensibility to the truth of the conclusion that much of our work has been attempted by very defective methods and in many cases has been ineffective or even harmful in its results. We have not presented the great treasures of Christ so that they grip the imagination and the

¹ 2 Cor. 4¹, 2.

heart and so that those who are taught to perceive them say, as they pledge themselves to a life of service in the army of God, "These are the greatest possessions I have: dearer to me than life itself."

Nor is it by any means in the Elementary and the Sunday Schools alone that disappointment is keenly felt. Several recent writers on the subject as it affects the Public Schools have emphasised the absence of the living appeal in the Christianity presented in the school chapel and in form. Yet there is a general agreement that a healthy and vigorous religious life is essential to real progress in all the schools. "In religion, I am certain, we find the key to the life of the public school. I believe that religion is the beginning and end of all good reform, and that without it nothing can be done. . . . I throw the whole burden of the salvation of the system on to its religious life." Thus wrote an Eton boy while still head of the school in 1918.¹ "There is only one motive force strong enough [to purify and direct aright the developing lives of the boys] and that is religion," wrote a son of Winchester School from the trenches three weeks before his death in action.² Many suggestions have been put forward as to causes of failure both in teaching and in worship in our educational systems, and those who have read them must have been forced to think that the weaknesses from which riddance is desired have certain root causes common to almost all our religious education; and that they involve all those manifold forces the right direction of which

¹ *A Dream of Youth*, Martin Browne.

² Article by G. F. Lawrence, Grenadier Guards, published in *The Times Educational Supplement*, Jan. 2, 1919.

alone makes for the growth of spiritual power. From the teaching in the nursery and the infants' school to that of the pulpit the same harmful causes are to be found at work.

Frequently it is forgotten that all preaching worthy of the name must be teaching. "He entered into the synagogue and taught"; "He went up into a mountain . . . and He opened His mouth and taught them"; "He taught them as one having authority and not as the scribes"; "I ever taught in synagogue and in the temple"; are records of the example of the Master, Whose last charge to the faithful began with the command, "Go ye therefore and *teach* all nations." There is thus only one justification for sermons, however beautiful and eloquent their language, and that is the message or the teaching which they impart. Teaching, full, vital, ringing true, inspired by the Holy Spirit known to the preacher from his own private communing with God, is what the flock needs and has a right to look for.

There appears to be a fairly general consensus of opinion that what the religious life of the country is chiefly suffering from to-day is that God is unknown to the vast majority of those who make up our Christian nation. This does not mean that they have never been taught in our schools and congregations but that too often they have there been taught false or inadequate conceptions of God. Says "an officer of wide experience," speaking of what he found in the army during the war: "Jesus Christ is, in my opinion, not present to their consciousness, either as an idea or example. They do not

think about Him at all, I believe." Another observer, "a chaplain with a Scottish territorial regiment," says: "They had a reverence, admiration, and vague trust in Jesus Christ. I do not think that as a whole they had come to recognise Him as the revealer of God to man, and the Saviour and guide and friend of man."¹

They did not, and millions of nominal Christians do not know Him as the unerring Revealer of the Father: *the Way, the Truth and the Life*. "The only begotten Son, Which is in the bosom of the Father, He hath declared Him" (Jno. 1¹⁸; ἐξηγήσατο, He hath interpreted Him, or been His Exegete). But we teachers as a whole have clouded in much darkness and many confusing shadows the revelation of the Father given by our Lord.

The present headmaster of Rugby School remarks on this subject: "I am troubled about the average boy's conception of God. It is a strange jumble of Old and New Testament ideas of Him. In the historical books of the Old Testament he sees a Supreme Ruler who is most conspicuous when He uses force. And often He is represented as using it ruthlessly. He threatens, slays, devastates. He hardens men's hearts and then punishes them because their hearts are hard. He makes terrible examples of not very guilty people. He brings vengeance on children for their fathers' sins. He is personally responsible for almost everything that happens to anybody, so that a writer says that God smote a

¹ For this and further evidence on the point, see *The Army and Religion*—An Enquiry and its Bearing on the Religious Life of the Nation, 1919.

man with a disease, or put a lying spirit into his heart. Boys imagine that they are to reconcile such a character with the all-loving Father whom Christ revealed, not so much by explaining Him, as by exhibiting His nature and work, that is, by doing His will. They do not succeed in this reconciliation, and it is well that they do not succeed, because the two characters ought not to be combined. The conceptions of God assumed by Old Testament writers are imperfect. Many of them are obsolete. They have great historical interest because they shew how men of old sought the knowledge of God, and how much of it, by stage after stage of discovery, they attained. In the course of these discoveries they were allowed to make mistakes. But the phrases which crystallise these mistakes must not infect the Christian's idea of God, for that conception has been given us by Christ, and if we confuse it by combining with it old ideas of Him, partial, dim, and sometimes wrong, we are without excuse. I doubt if this has been clearly enough explained to boys. Do we give them to understand that God has left men free to an extent which the early chroniclers were slow to realise, that wrong-doing brings its inevitable consequences, but that God does not design the form and extent of every penalty? ”¹

Frankly, we have not in the past guided the average child in these directions nor in others where we might have helped; and something of the results, to which, alas, many in responsible positions still wilfully blind themselves, will be indicated in succeeding pages. When school days are left behind

¹ *School Guardian*, February 1919.

and attacks on their faith are made, these once meek pupils of ours are swept away as by a torrent and out of the Church, to fall victims to ravening agnosticism, freakism or indifference. We have all the time been creating spiritual gulls or spiritual blind-worms, and have not known it. Not that we should thrust upon the minds of our pupils the difficulties we have learnt to solve, but that their treatment should be so natural and spontaneous that the lives we influence may gain an increasingly calm, strong outlook upon the purpose and meaning of life because they are lovingly led to perceive that we are giving them the solution of these things from God revealed by our Lord, Whom truly to know is everlasting life.

It is generally held that the army of the Great War represented very fully the manhood of the nation, although under exceptional conditions. Few will not agree that in what the men knew and in what they did not know they gave a true picture of the life of the nation as a whole. These things were uninfluenced by the abnormal conditions of army life. It is therefore of great importance that those who teach should be ready to face the facts revealed by the war and be prepared to act accordingly. As the Bible is the basis of all Christian teaching it is valuable to cite the general conclusion as to its position in the lives of the men, reached by the admirably representative and strong committee whose report, entitled *The Army and Religion*, has already been referred to. "There is no more startling indication," it says,¹ "of the way in which the Churches have got out of touch with the masses of the men than

¹ *Op. cit.* p. 269.

is to be found in the general ignorance of the Bible. If there was one thing which the Churches ought to have been able to do, it was to shew them the interest and the value of the great Book of God. Here, as elsewhere, the blame must be shared. It is quite clear that no Church can enable, far less compel, an unspiritual man to study the great inspired literature of the Scriptures. But it ought at least to have been able with all the resources of preaching, teaching, and education at its control, to make the men understand the way in which the Bible should be regarded and interpreted. This is especially true of the Old Testament. Judging from the difficulties that are raised in discussions, the men seem to believe that a Christian man is committed by his faith in Christ to the stiffest theory of the verbal inspiration of the Old Testament, which would imply that the truth of the whole history of redemption which it contains would be shaken if it could be proved that any narrative were mythical, or that the Pentateuch was not written by Moses. There must have been grave want of candour and courage in the teaching of the Church for this to be possible. There are two disastrous consequences. The first is that, being unfamiliar with the idea of progressive revelation of God, and finding in the Old Testament moral difficulties of which the traditional theory gives no adequate explanation, men either throw aside the whole of Revelation, Old Testament and New alike, or else accept both as on the same level, and, in their thoughts of God, accept a confused idea of Him which is derived from both alike, and yet is neither the one thing nor the other. . . . There never can

be any deep and noble revival of religion among us which does not stand for the full Christian idea of God, and until our children are taught a view of the Old Testament which will enable them to understand that there are in it human and transient elements, as well as things which are eternally true, the revelation in Christ cannot have free course among them. Not until the Churches have agreed thus explicitly to teach in Sunday schools, day schools, and pulpits that revelation is progressive and that Jesus Christ's revelation of God supersedes all that went before it, can the Old Testament really come to its own. To-day it is comparatively nowhere in evidence in the camps, and it is quite clear that to the immense majority of the men it is a sealed book. They may remember some of its stories, but of its real spirit they know practically nothing."

In certain rare and precious instances different results, because in the first place better counsels, have prevailed, to the lasting blessing of those who have come under their influence. Not all teachers have failed in the past to lead their pupils to a knowledge which they will be able to carry through life, free from the troublesome or disastrous processes of unlearning or discarding. In a sermon preached in the chapel of Clifton College on December 8, 1918, in memory of the first headmaster of the school, who had passed to his rest a few days before, Canon Wilson, speaking of the work and influence of Dr. Percival, said: "He rarely dealt with intellectual difficulties either of the Bible or of Christian doctrine. At that time they were less widely felt, and less defined, than they came to be somewhat later. But

along with the foundations of the Christian Faith, he so plainly taught the then less familiar truths of progressive revelation, both of God and of Nature, and of progressive morality and knowledge, that the doubts and difficulties which then, at the Universities and elsewhere, were sweeping young men off their feet, were to his old pupils as to himself no difficulties at all. Clifton boys, I was then told, had little to unlearn. They had a firm grasp of familiar principles, in presence of which many difficulties could not even be stated. When I was appointed in 1879 to succeed him here, a well-known head of a college in Oxford told me how Cliftonians there seemed to retain and widen their faith, while many others who came up were, as he expressed it, 'scattered like a covey of last year's partridges.' Dr. Percival rarely spoke at school dogmatically of the great doctrines of our faith as formulated in past ages by the Church; and his reticence was sometimes commented on unfavourably. But he was wiser than his critics. 'Men reason on the Cross of Christ,' he said, 'as they stand afar off, and feel none of its power: but not so when they come close and stand before it; not so when they listen to the witness of the heart, and kneel at the foot of the Cross, and feel its very presence.' And somehow his deep sincerity brought his young hearers, even the seemingly careless, into that presence."

Would that such winning grace might be the cherished and used possession of each of us; for these words certainly shew us something of the right way of dealing with older pupils. But what of the younger ones, even of our nursery schools, and by

what means should we endeavour to lead them to Christ? In none other than the same spirit, yet with even more gentleness and tender love. That was our Lord's way. When the mothers brought their young children to Him He just took them up in His arms, put His hands upon them and blessed them. It is most probable that individually or gathered in a group around Him, He told them stories on that occasion; for His loving sympathy with them would shew itself naturally not only in His actions but in His words; yet He knew their point of view too well to give them emotional shocks, as we often do, with stories of dire calamities which they could not fully understand; He just "loved them" as the children so beautifully say. Pestalozzi reflects the Master's attitude when he says that we should give to our children "thinking love." Much of the love we have given them has been unthinking. In this matter we have sinned with our fathers; there is scarcely one of us who has not been guilty of the transgression at some time or other, and the tragedy still goes on.

Each one of us at the nursery or infants' school stage is just a little, unfolding human soul, no more than entering upon its short sojourn in "this earthly house of our tabernacle" as S. Paul calls it. The processes of adjustment to our environment and of the establishment of a right relation to the Creator Who has sent us here to do His work, begin at the first moment of consciousness and proceed in varying degree according to the help or hindrance that may be afforded to our growth from external sources. But, unfortunately, whereas the law of the land

demands of rich and poor that parents should care for the bodies of their children, they are allowed to starve, expose, or wilfully distort their souls. There is great need for a Society for the Prevention of Spiritual Cruelty to Children. In the circle in which many of our poorer children and adolescents move the name of God is never mentioned except in blasphemy, and the discipline of many a home as of many a place of work is, in the words of a headmaster of a large school in the heart of one of our industrial centres, "a kick and a curse, and it coarsens from the first." Under these circumstances the teaching which provides food of the very highest of all values for the soul, in that when rightly given it enriches every part and the whole of life, is, by an unwritten law, deemed a concern of the day and Sunday school only. "We feel that it is so important and precious an opportunity we have here in the spiritual part of our work, for were it not for what the children are taught by us they would learn nothing," is the conviction expressed by hundreds of devoted teachers in our slum and other schools.

In some cases, thank God, the children are themselves missionaries to carry the Good News to their parents. Let two examples be recorded. A little girl climbed on to a chair at home one evening and recited a few carefully chosen texts she had learnt at the slum infants' school she attended. She then went on to tell some of the stories of Jesus she had heard from her teacher and had been encouraged to tell to her companions in the classroom. Her father, who had never known her do such a thing before, was greatly impressed, for he had been much of a

ne'er-do-weel and was frequently out of work through his own fault. It was noticed that after this incident his bearing greatly improved. Most probably the stories would include the parables of the Lost Sheep or the Prodigal Son, for a selection to shew the tender love and care of God had been made. A few months afterwards the father joined the colours, and he was slain in battle in the early days of 1916. But frequently when writing home he had inquired if his little girl still said her texts and told her stories and said her prayers, and he spoke of how he remembered them and of what they meant to him. Who will say that this man's life was not the purer, the healthier, the happier and in all respects the better for the spiritual strength his little daughter brought to him from school? In another instance, a mother whose life was far from well disciplined related how her little boy of five-and-a-half refused to go to bed one night until he had said his prayers, insisting that his mother also should kneel down and say her prayers too. She afterwards confessed that she had not said a prayer for years, and although somewhat amused at her son's determination that they should pray together before he went to bed, she said that she was the better for it and they had continued the practice each night since. This incident arose directly from the morning's talk at school about shewing love to God by prayer.

Sometimes one is told, when a child in a class is outstanding in bright eagerness and spiritual insight, "He comes from a better home than most of the children"; but quite as frequently, "And he comes from such a terrible home." At times it is found

to be of little service to attempt to proceed to the love of God from the starting point of father's and mother's love. The question, "Why does mother take care of you and see that you are kept warm and do not go hungry?" is met, even when the children are over seven years of age, with some such reply as, "Because she wants us to-be-sharp-and-grow-up, so that we can earn some money." The stifling pressure of domestic economics or dissoluteness is difficult to dispel; and yet it is from the starting point of God's gifts, His Fatherhood and His love, that we must hope to begin to lead the little ones to a true knowledge of Him and of His world, including themselves.

Unless England is to become purely secular in what she officially stands for in education and is ready to abandon herself to a purely pagan system of ethics, she has no other choice than to see that the Christian education given in her day schools is of the very best from the resources available. Under prevailing conditions of religious education, where the subject is very commonly treated as one that "does not matter," and where certain Local Education Authorities approve of Time Tables which allow of only two lessons or even none at all from the Scriptures per week, we are in danger of rearing, through our corporate attitude to the subject, a race that is nurtured in hypocrisy in a matter that above all others concerns its very life. For our country as a whole is still proud to call itself Christian and in times of national crisis appeal is at once made to Christian standards; but where their inculcation in the young is casual or ill-directed, the children also

learn to treat them as having but a nominal claim. Carlyle tells us that the secret of greatness is sincerity, and the converse is also true, that the secret of weakness is insincerity. To be insincere in so vital a matter as religious teaching is to undermine the fabric of our national character.

In the consideration of extreme cases we often learn valuable truths regarding root causes, as do medical, surgical and mental specialists. In an article¹ based on the Report of His Majesty's Commissioners of Prisons (Cd. 9714) Dr. W. Edward Chadwick, who has done and is doing such valiant service for the Church in his study of social and economic problems, makes the following observations. "From personal experience in similar work I can testify to the entire truth of the following words of a chaplain engaged in dealing with these youths:— 'They have been brought up under the modern "State system" of education without religion: they have no morals, no principle, no religion, no shame. On enquiry I find that they go to no place of worship, nor have they done so since they left school, if ever; their parents go nowhere either.' Three outstanding conclusions may be drawn from this report, and upon these it would be well for those who have at heart the welfare of their country to concentrate both their thought and their energy; first, the need of continuing to remove temptations; secondly, the importance of preventing any cause for idleness or irregular work; lastly, but by no means of least importance, the duty of providing our growing boys and girls with definite and practical Christian teaching

¹ *Church Times*, Nov. 29, 1918.

—attractively imparted and given in such a way that they cannot fail to understand it.”

It would appear that there is a very widespread confusion in the minds of many British men and women as to the significance and worth of religion and of morality respectively. Religion is vastly the bigger of the two and includes the other; for the Christian life is not only guided by the supremest laws of conduct the world knows, but it has also continually present the Source of the power of obedience to these highest of moral laws. When we provide religious education for our children we try to place both of these within their grasp, and observation shews that the little ones are anxious to receive, to cherish and to use them when rightly presented.

In considering the question of the choice of material for religious education and of the method of using it we reach by whatever avenue we may approach, the conclusions already referred to and upon which S. Paul tells us he acted: *The right matter must be taught at the right age, and the teaching must be given from the heart.*

The first of these essential and inseparable principles involves to a large extent the question of “syllabus.” We need not hesitate to use the word although it is usually employed with reference to the work of a class; and although for the sake of convenience the conditions obtaining in a school will be from now chiefly in our minds, our thoughts will be applicable whether the education of one or of sixty is contemplated. In either case experience has shewn that the selection of material for lessons—the syllabus—

plays no small part in either helping or hindering the teachers' work and the scholars' progress.

In the drawing up of a syllabus for an elementary school three courses are open: (1) The choice and sequence of material may be left to the head or class teachers entirely; (2) an authorised syllabus in brief, tabulated form may be issued, to which strict adherence is demanded, as frequently has been the case in the past; or (3) a comprehensive scheme may be framed by the managers or sent out by the Diocesan or Local Education Authorities to be used as a guide to principles involved in religious education, giving detailed directions for the selection of lesson material, and indicating the aims and objects of particular lessons and of the teaching as a whole. On enquiry it appears that there are comparatively few schools where in so great and important a matter, for which the managers are finally responsible, head-teachers desire to take upon themselves the onus of framing their own schemes. Many refuse such a course and in a number of those cases where they have elected to follow it, or have done so in response to urgent requests, they themselves have been dissatisfied with the results. Four typical examples of failure may be mentioned. In an infants' school of about 175 children where the headmistress, as an experiment, allowed the assistants to choose their own lessons, with the general direction that they should be from the Old and New Testaments and the Catechism, for children between five and six years of age the following selection had been made: Old Testament: Birth of Moses, Elisha and the Bears, and Elijah and the widow's oil; New Testa-

ment: The Feeding of the Five Thousand, The Prodigal Son, The Good Samaritan, The Entry into Jerusalem, and Blind Bartimaeus; Catechism: The Creed, The Lord's Prayer and the Ten Commandments. This with the seasonal teaching, hymns and prayers, had occupied the period from August to the end of the following March, a lesson being given each morning. The weaknesses both of selection and arrangement were at once seen when pointed out and in no school has the help of a new suggested syllabus¹ since issued been more highly appreciated or better used. In another, smaller, infants' school where the advice had been given that the teaching should be based upon some part or parts of the Catechism, the headmistress had used the Creed as her guide in drawing up the scheme of lessons, and had adopted the principle that an Old Testament and a New Testament story should illustrate each clause. But the choice contained such incongruously associated material as, "I believe in God the Father Almighty": Sacrifice of Isaac; "Suffered under Pontius Pilate": Joseph in prison; "The forgiveness of sins": Samson's death. In a mixed school of over 400 children an exceptionally capable and devoted headmaster had drawn up his own syllabus, basing the New Testament work throughout the school upon the Gospel according to S. John. But the result was so complicated and lacking in directness that his own assistants were unable to put it into practice and he frankly confessed that it was not a success. In another most elaborate scheme that must have taken many, many hours to prepare,

¹ See Appendix II.

there occurred one or more serious theological errors on every page, while in the actual working there resulted a general befogging of the children owing to the sporadic nature of the lessons and of their themes. In the three latter schools also the new syllabus mentioned above has been heartily welcomed and is proving most helpful as a guide to the arrangement and as indicating the animating purpose of the instruction.

One shrinks from the contemplation of what happens in the schools where, as under one of our largest city Education Authorities, a general direction is issued in this matter, such as that "The religious instruction shall be clearly indicated in a written course of lessons prepared by the headteacher or staff of the school; the course of lessons shall be entered in a book kept for the purpose, and shall be at all times open to inspection by members of the Education Committee"—who may or may not know or care anything about the subject, and who do not allow any supervision or expert advice such as is deemed necessary in all other branches of the curriculum.

It is not at all suggested that the teachers who have made the attempt have all failed in the past, for that would be grossly untrue; nor that they should not be encouraged to draw up their own schemes. Where this can be done with success it should receive every encouragement and it would be wrong not to allow it; also, in the framing of a general syllabus *all* those, and they are very many, who are both able and willing to co-operate and give advice should be invited to do so. Frequently it will then happen that most valuable help will be offered by class-

teachers who otherwise would have no opportunity of expressing their desires. It is necessary, however, to face the perfectly clear facts that some find the making of a syllabus for their individual schools and classes too great a task, others do not desire it, while a certain number for other reasons decline.

In such a survey and investigation as is being undertaken in this and later chapters, where constructive criticism rather than adulation is the chief aim, there may be given to the average reader not in close contact with the work, the impression that the religious teaching as a whole in the schools has hitherto been bad or of little value. To avoid such an impression let it be said before proceeding further that the pointing out of undoubted weaknesses does not mean that our religious education has been all bad in the past. Far from that being the case it has in innumerable instances been highly successful. As is well known, all depends in this respect upon the devotion, knowledge, and skill of those who teach; and it is true that among those who labour in our elementary schools are numbered many inspired by the highest sense of duty and many of the saints. The value of the lives and teaching of these men and women and of the infection of a love of righteous living they have been the means of conveying to their scholars and so to the life of the nation cannot be estimated. It is certainly not the object of these pages to attempt to gauge it, nor yet to give the impression that it does not exist. Let us, having said this, return to our subject.

The justification of a syllabus is its value as a help to reveal God to those taught and to draw them to

Him. In religious instruction pre-eminently, we are all, whether we will or not, *θεοφόροι*—god-bearers—conveying either the true God or false gods to those we teach. If this is so—and who will deny it?—it is essential that teachers shall not be asked to teach what they cannot do wholeheartedly. “Have you enjoyed giving that lesson?” a teacher was asked after she had given one on the first two or three plagues of Egypt. “No,” was the reply, “I hate it.” “Then why have you given it?” she was asked. “Because it is in the syllabus and we are supposed to take it.” Such a path as this is none other than the highway to destruction. It is but lip-service,

“Which the poor heart would fain deny, and dare not.”

The Church, whether acting through the clergy, school managers, diocesan authorities or others can obtain no real help by such a course of imposition from without of that which cannot be offered from within the very heart of the teacher. What a tragedy it is also, that so much valuable time should be spent on what is spiritually unedifying, whereas it might be devoted to the imparting of life eternal.

Perhaps there are some who dissent from this point of view and think that a demand should be made for the imparting in full detail of all that the syllabus indicates, regardless of any personal considerations. Such an attitude arises from a lack of knowledge of the great importance of the influence interacting between teachers and scholars, and also from distrust of the former. This interacting influence is a most vital force, and on it depends the

permanent success or failure of the work. Where it is powerful for good the class flourishes like a fruitful vine ; where it is weak there is to that extent but a garden of weeds and the mutual spiritual demoralisation of both teacher and taught. Moreover this influence will increase in strength under the newer dispensation already initiated wherein teachers receive more adequate education and training, and are given less impossible tasks in the number of scholars for whom they are responsible. It is nothing less than the duty of the Church to give freedom and encouragement for the use of this force to the utmost of its power for good in the schools ; but this can never be where there is an imposition upon the teacher of a demand to which there can be no natural and wholehearted response. Rather should the Church's attitude be towards each individual son and daughter of hers labouring in the schools among her little ones : " Lovingly lead on the children committed to your care to the knowledge of God through Christ and His Church as fully as you know them yourself, at whatever stage of development your spiritual life may have arrived, and may God bless you and your work, and Himself lead you on to an increasing knowledge and spiritual strength with which you may help to empower the young lives under your charge. The syllabus is to aid you to do this." If it were essential that our knowledge and progress should have been perfected before we essayed to teach, then not one of us would ever have been qualified to do so. In the midst of His ministry, before the great and glorious days of the Crucifixion, the Resurrection, the Ascension and the Coming of the Holy Ghost,

our Lord sent forth His disciples to preach the Kingdom of Heaven and to heal the sick. They delivered the message that was already carried in their own hearts.

Such an attitude would assure the necessary trust of the teacher; it would from its very nature carry with it a relationship that would at once be understood to mean: "You are fellow-labourers with us in the vineyard of the Lord, and whatever is in our power we will do to help you."

After careful observation and study of the matter the present writer is more and more convinced of the soundness of the principle enunciated to him by one of our bishops, himself a former public school headmaster of wide experience and one who had drawn up many syllabuses in various subjects: "Be sure you indicate to the teachers what they may omit." In other words, the syllabus should clearly note in detailed reference the passages on which teaching is to be based. Such general indications as "Creation, Fall, Abraham" for children aged eight to ten (Standards II.-IV.) are far from helpful and are unfair to the teachers. "Abraham," for example, includes the story of Abraham going down to Egypt and in his fear saying that his wife Sarah was his sister, and how this deception of Pharaoh brought considerable wealth to Abraham but plagues and distress to the monarch—a most unsuitable story for our children, without that full explanation which at this age they are unable to appreciate: yet it is a story which many in the past felt bound to teach solely "because it was in the syllabus." That "it is in the syllabus," even though, as in this case, it is

one drawn up since the war, is no ultimate justification for teaching anything ; this is only to be found in its influence for good upon the child.

The older syllabuses, whether issued by Diocesan or Local Education Authorities, are, with one or two exceptions, full of such vague and often misleading directions. The great majority start from the fundamentally false assumption that because the Genesis stories are at the beginning of the Bible they should be the first taught. Such an assumption is psychologically, educationally and spiritually false, for not only does it engender, by leading the child into a mental environment totally different from his own, an artificial regard for Bible stories, but it involves the inevitable presentation to the mind of too primitive a conception of God. Were this only a question of degree, it would not perhaps matter so greatly ; but it is more serious than that, for it often concerns the very nature of God. Take, for example, what still appears in the great majority of syllabuses, even the most recently revised, the story, or, as it is frequently for some mysterious reason designated, the "history" of Cain and Abel. It is to be supposed this means that the narrative is to be taken in full detail. The offering of the sacrifices, the acceptance of the one and the rejection of the other, for which many and various explanations are offered, though there is not the slightest reason for thinking that some at least of them are correct, the murder, the cursing of the ground and the marking of Cain (the more usual interpretation), introduce to the tender minds of the infants for whom they are prescribed many ideas that are alien to their own

mental and spiritual environment, with which, at this age, we should chiefly concern them. Why should we ask young children to dwell upon a heartless murder? In present-day life we do all in our power to shield them from such a contemplation, unless we set out to vie with certain picture palaces. Why, also, should we any longer continue to act upon the false idea that it is necessary to drag young minds through the misty atmosphere of what is frequently very imperfect groping after God when we might at once bring them into the clear light of His Truth? The contention that it is best to follow the line of development of the race is proved by experience to be false. After all, our children are not young savages. As these points will be more fully referred to in later chapters they need not be further dwelt upon here; but it is at this juncture necessary to emphasise and to make perfectly clear that the great question which confronts any framer of a syllabus is: What is the very best choice that can be made from the great mass of subject matter at our disposal, as a means of encouraging and strengthening in the children that healthy, happy growth in the knowledge and service of God and man, which we hope may always supply the supreme power in life? The question in the first instance, therefore, is one of selection.

There is thus no other course open to those whose duty it is to supervise this most vital part of education than to see that there is placed in the hands of the teachers such guidance as may indicate a true sense of proportion in matters that are essential; that may be as far as possible a safeguard against the violation of sound religious and educational principles;

and that may provide so wide a choice of subject matter that the initiative and personality of the teacher may be free to do all possible good. It will therefore be a necessary provision that record should be made of any omission or addition of material, although these should be encouraged where felt to meet the particular needs of individual schools and so long as their employment does not violate essential principles.

In the syllabus to be found at the end of this book there has been made a serious endeavour to teach the right matter at the right stage of development and to proceed in entire sympathy with the child's point of view, avoiding subjects that may give false ideas of God, and generally embodying the principles of graduated and increasing progress laid down in these pages. After being first issued in September 1917, the scheme has been used with increasing effectiveness in over three hundred schools under the writer's supervision where it has earned the gratitude of the teachers, who have wholeheartedly co-operated in its general improvement. The present revised edition contains the results of practical experience of its use during more than two years, but it is by no means regarded as final; for one great point in its favour is that it is adaptable and capable of improvement to meet both general needs and also those of particular schools. A syllabus that has been unrevised for thirty or even for four years stands self-condemned; for not only do education and the needs of the age change as the years go on but there is nothing on this earth so perfect that it is incapable of improvement.

One or two individuals or committees who have recently drawn up schemes of religious education have been so impressed, as all must have been who have had close contact with the work, by the frequent absence from the teaching of the necessary elements of association and correlation, that they have appeared to reason thus: As the Catechism and Prayer Book embody that to which the teaching of the Old and New Testaments has led, they make an excellent starting point or pivotal centre for the whole scheme. A start has therefore been made from some portion of the Catechism or of the Prayer Book, and, by a kind of pepper-box and sorting arrangement, just such particles have been sprinkled out and chosen from the Old and New Testaments, as seem to give piquancy to those truths summarised in the Catechism or expressed in whatever part of a Prayer Book service it may be the chief aim of a lesson to make clear. Thus in Standard II., to quote one such syllabus, to teach the meaning of the clause of the Creed "The resurrection of the body" there may be taught the stories from the Old Testament of "God raising the dead through Elijah and Elisha; the man put into the prophet's tomb; Enoch and Elijah taking their bodies with them on leaving the earth"; and from the New Testament "The raising of the widow's son at Nain, Lazarus, Jairus' daughter, Dorcas etc.; Our Lord's Resurrection and Acts 1³," and this principle is maintained throughout, so that for Standard V. in teaching "The significance of the bread and wine," arising out of the section of the Catechism dealing with Holy Communion, reference is made in the Old Testament to

“Bread and wine offered by Melchizedek to Abram, Manna in the Desert”; and in the New Testament to “1 Cor. 10¹⁶; 11²³⁻²⁵, Jno. 6³¹.” The tyranny of the principle involved in such a syllabus is that something from the Old Testament and something from the New must, if at all possible and even with ingenuity, be found. Such a course is both unnecessary and educationally unsound. If the Bible has been well taught as a Divine and human library—“The power of God unto salvation to every one that believeth”—the children themselves will be able to supply from their own knowledge illustrations of Christian doctrine and practice in a useful exercise of their powers of association. It is a privilege, for example, when talking to them about S. John the Baptist and asking why they think he first went into the wilderness, to receive such answers as, “He went to pray”; “He wanted to be quiet”; “He wanted to think about God and himself and his work”; and to follow up these statements with, “Can you think of anyone else who had a quiet time alone with God before beginning a great work for Him?” Children delight in choosing from their own stock of knowledge, our Lord in the wilderness; Moses minding his sheep in Midian; David the shepherd; Amos the herdman and dresser of sycamore trees; Isaiah in the temple; the fishermen of Galilee; S. Paul in Arabia and others even to the present day. Or when speaking of the Sacrament of Holy Communion and our use of it to-day they are keen to tell of others who used this special means of grace the Saviour ordained for us:—the early disciples who “continued steadfastly in the apostles’

doctrine and fellowship, and in the breaking of bread, and in prayers"; S. Paul at Troas and elsewhere; S. Polycarp's disciples who celebrated his "birthday" on the anniversary of his martyrdom, and other Christian saints to our own times; and of how this service marks the seal of the gifts bestowed on such solemn occasions as the ordination of priests and deacons and the consecration of bishops. Associations such as these give interest and life to the main subject and may be discovered for every lesson; but in the first instance S. Paul, let us say, should be taught because he was S. Paul, or Abraham because he was Abraham, and not snippets taken from their lives solely because they illustrate some point in the Catechism.

The fact that the Catechism contains something "definite" and as a whole is such an excellent epitome of Christian teaching has also deceived many into making it the starting-point in framing a syllabus. For the children up to the age of eight it does prove advisable to use Bible stories and similar means to convey to the little ones an understanding of the spiritual truths we desire them to assimilate to their souls' health, but even here it is a great mistake to begin with the words of the Creed, the Lord's Prayer or the Commandments, for none of these was first put forward as a perfect psychological basis for the teaching of the Christian verities to the young, nor do they provide one. Far from their forming a starting point, are they not best regarded, as the whole Catechism was originally intended, as a *summary* of Christian teaching? Our Lord's revelation and the Holy Spirit's influence alone can lead

us to the Father, and juggle with the Catechism as we will, we cannot make it adequate to such a task. The basis is too small. It nevertheless remains an admirable summary to which, with the Christian doctrine and practice embodied in the remainder of the Prayer Book, the whole of our teaching will naturally lead.

A word may here be said about the present text of the Catechism. The Report of the Archbishops' Committee of Inquiry into the Teaching Office of the Church¹ has amongst its principal recommendations, "That a radical revision of the present Catechism should be undertaken without delay." A footnote says that 10 voted in favour and 5 against this recommendation. Perhaps those who could not support it were frightened by the word "radical"—"commonsense" would have done just as well—or perhaps they were quite ignorant of the serious confusion which some of the present terms of the Catechism are causing in the minds of our children and young people. These are well known to all who try to teach the Catechism with any degree of thoughtfulness and not as a set of mere formularies. There is abundant and convincing evidence available to shew that a revision is most urgently needed, and thousands of teachers are awaiting relief from the unnecessary burden which the present language imposes upon them. What is needed is that the truths should be expressed in language more easily understood. Why should we be doomed to the leading strings of the sixteenth century? Has the Holy Spirit at this time no power amongst us to enable

¹ S.P.C.K.

us to express in words whose meaning is clear to our age the Truth into which it was promised He should increasingly lead us? Were a revised Catechism issued under authority it would be welcomed by all except some who have determined to live in spiritual dug-outs for the rest of their earthly lives. Such a revision is an elementary duty to those engaged in teaching the faith committed to the Church, and its delay is but a sign of our lack of trust in the continued guidance of God.

In view of the large number of diocesan syllabuses in use throughout the country and their variation in quality and helpfulness, it is to be wondered how it happens that in a matter of such general concern the Church has no standard adaptable scheme, drawn up under the authority of the Archbishops, for guidance in each diocese, subject, of course, to the sanction of the Bishop. Such a syllabus, wisely framed, would find fairly general acceptance and give a greater sense of unity and therefore of strength in this important branch of the Church's work. Whoever may take part in the choice of material providing the basis for instruction assumes a responsibility exceeded only by that of those who interpret the scheme. No knowledge, no devotion of life, can be too great in those called to give supervising help and direction in so sacred and far-reaching a work, and no sympathy and loving skill can be too comprehensive in those who from day to day teach the children. A thorough reading in theology and actual teaching experience for a considerable period, not omitting that in a good elementary school, should be considered essential qualifications in a Director

of Religious Education or a Diocesan Inspector. To this should be added that when appointed he should be in a position to devote his whole time and energies to the one important work. There are few tasks that take more virtue out of a man than the properly conducted inspection of a school, wherein the visitor has been watchful and anxious to give every particle of help he possibly can, both to teachers and scholars. An inspector, whether in religious or secular subjects, with any other object in view, possesses no moral right of entry to a school. There is now no longer room for the demanding of a pound of flesh and the writing of a receipt for it. We are at last realising that wisdom and understanding "cannot be gotten for gold, neither shall silver be weighed for the price thereof"; but that they can only be found in the eternal order of things. If the teachers, like others in positions of trust, cannot be trusted, they cannot be anything of permanent value. On their part it is essential, therefore, that they should be ready to weigh and to study, and if clearly in the best interests of the children to act upon, any advice that may be given. If the advice is not used, full and adequate reasons should be given for this course. With the teachers, the inspectors must, on their part also, be among those who, while continuing to teach and advise, cease not continually to learn. Moreover, they should be prepared to give lessons in any subject in which help is sought. One who knows his work may, as he gives a lesson, easily perceive the quality of education in progress in a class and so detect how he may most help the work in general. Such an attitude and such a course of action cement more

than anything else the bond of comradeship and service in the one great cause which should unite all engaged in this highest of all callings. In addition, the inspector must be able to speak to the infants: he must be more than an interested spectator and friendly critic of what goes on in this department. The art of speaking to little children, especially the babies and those newly admitted to the school, demands the most careful study and persistent practice. In such a matter, for instance, as the right treatment of a picture and how to encourage powers of observation and spiritual perception by its use, teachers are most grateful for any helpful ideas. Let us consider, for example, the Nelson's picture of our Lord blessing little children. Not infrequently, although the details of the figures and the colouring may be quite familiar to the class through their having seen it often, while knowing the story well, on being asked which child in the picture they would like to be, they make a choice of one "Because he has cuffs on his coat," or "Because she has got a nice frock on," or some such reason. Where the purpose of the teaching has been more successful one of the children in the picture is chosen because of his or her relation to our Lord, Who has rightly been made the predominating figure. One of the most beautiful reasons of this kind the writer has ever received was from a little girl of four-and-a-half who had never been asked the question before, but replied at once, pointing to the child seen in the lower left-hand corner whose mother is stooping down and touching her, "I would like to be that one, because she is good and she is waiting to be

blessed." On one occasion the remark was made to a devoted and happy teacher that the visitor would have considered he had failed in the lesson if choice had been made for reasons of dress, or for any other cause that had not some contact with our Lord. This led her to serious thought and also to sympathetic endeavour. She later said that after two failures with fresh groups of children she achieved success and was fully conscious of the great gain that had been added to her powers. And after all is not this the one great end of our work : to lead the little ones to Christ the Saviour, Who came to shew us what God was really like and to teach us clearly and truly what God would have us do and how He will help us to do it ?

Guidance such as this and also in innumerable other ways must the inspector be ready to give ; and also by constant study in and out of the schools he must continually add to his ideas, that he may pass them on to those who need. Every department of the work, the syllabus and the use made of it as a whole or in part, should at all times be open to discussion. Above all should there be ever present in the syllabus, its use and the whole bearing of inspector and teacher towards the work, the thought of the influence of all that is said and done upon the development of the life of the child. In this spirit let us in succeeding pages think of one or two matters whose examination should aid our ability to place at the disposal of the child as he passes day by day through the school, the very best means of gaining a gradually increasing, naturally developing spiritual growth. Leaving, therefore, the syllabus to take care of itself in the

pages reserved for it, let us turn our minds to a representative story, the consideration of which, viewed from the combined standpoint of our Lord's revelation of the Father, of history and archæology, and of the mind of the child, should help us to improve, in general, the quality of the pastures into which we lead those we shepherd.

CHAPTER II

THE SACRIFICE OF ISAAC

THIS has been one of the favourite Old Testament stories and is still to be found in very many schemes of instruction for infants and for the lower classes of senior schools.¹ Its inclusion may be accounted for by the fact that it is considered to provide through Abraham's trust and devotion a lesson in faith, by Isaac's submission a lesson in obedience, and by various incidents and circumstances "types" of our Lord's sacrifice.

Let us examine its effect upon the young and tender mind. The idea of a father slaying his son belongs to a spiritual and mental environment almost entirely divorced from that of a child in a present day English home, of whatever class of society. That a father to-day should think for a moment of slaying his son is shocking and abhorrent, and the act, under whatever stimulus committed, would

¹ Out of 31 syllabuses issued by Diocesan and Local Education Authorities that have come under the present writer's notice, this subject is included in the work assigned for children of eight years or under in 25, and in 10 of these it is prescribed for children of six or under. In justice to all concerned, it should be pointed out that where the appended syllabus is in use, the story is not dealt with until the pupils have reached the age of eleven.

appear as a revolting murder. There is abundant evidence to shew that the effect of the story of the Sacrifice of Isaac upon the more thoughtful children is the mental impression of a contemplated murder. It is true that the story does not make an equally vivid impression on all alike, but experience has shewn that no one can guarantee that the effect will not be exceedingly harmful in any individual case. With increasing cultivation of the imagination in our educational system the more harmful will be the results of the story when presented to young minds which have as yet no idea of historical perspective. Some will not take the story seriously and it will mean little or nothing to them; it will only be something to be carried very lightly and if recalled by a favourable environment in the future may still have only the most fleeting significance. But do we desire the Bible stories to be so treated? Some appear to have gone upon the assumption that we are on safe ground in using such material for teaching, and trusting to luck as to the results, when they have argued that, as with fairy stories, the morals of the narratives are remembered and the details do not trouble the mind in later years. But a fairy story is one thing and a Bible story another. The children know or find out that the fairy tales are not true, but whoever heard of the Sacrifice of Isaac being told as a fairy tale? It is always told as a true story, and what is more serious, God takes part in it, and little ones early learn to put great trust in God and seriously to regard what He does. "I wish teacher would tell us a *true* story," said a boy in an infants'

school to the one next to him. "She does tell us true stories," was the reply, "all the stories about Jesus are true." The boy readily assented. What he wanted was a true fairy story! When God figures in a story children do not doubt its truth, though they may early question God's acts. "Why did not God tell all the other mothers so that they could keep their little babies safe?" asked a girl of six after hearing the story of the cruel Herod's slaughter of the innocents; and many older people often find it hard, sometimes impossible, to deal with such questions. Their own Gospel, as they have themselves been taught it, does not include the solution, for there has been so much that we have all been taught that has given a purely materialistic view of God's care.¹ But to the young it is exceedingly difficult to convey the ideas that Herod, and Pharaoh during the babyhood of Moses, had power to flout God's will and to put the innocent little children to death, yet that God was taking care of them all the time, receiving them back to Himself from a world that was unworthy of them. Would

¹ There is evidence to shew that the customary teaching from the Book of Daniel when treated as representing a true historical record of actual occurrences, has done considerable harm in this way. "Teacher," said a girl of nine, with tears in her eyes, on entering school one morning in 1916, "you told us yesterday that God took care of Daniel because he was a good man, and loved God and prayed to him, and this morning we have had a letter to say that my brother has been killed, and I don't think he could have loved God and said his prayers, for God has not taken care of him." Neither had He in the sense in which we generally teach that He took care of Daniel. The Book of Daniel is best taught, it may be remarked, in association with the history of the Maccabees, in which period scholars agree it was written, and compared with the Apocalypse of S. John. See Syllabus, p. 268.

that a good coloured reproduction of Holman Hunt's inspiring picture, "The Triumph of the Innocents,"¹ could find a place in a beautiful frame on the wall of every room where the story of the Innocents is told. In one of his lectures Ruskin has said of it: "In the most beautiful former conceptions of the Flight into Egypt, the Holy Family were always represented as watched over and ministered to by attendant angels. But only the safety and peace of the Divine Child and its Mother are thought of. No sadness or wonder of meditation returns to the desolate homes of Bethlehem. But in this English picture all the story of the escape, as of the flight, is told in fulness of peace and yet of compassion. The travel is in the dead of night, the way unseen and unknown; but, partly stooping from the starlight, and partly floating on the desert mirage, move with the Holy Family the glorified souls of the Innocents. Clear in celestial light and gathered into child-garlands of gladness, they look to the Child in whom they live, and yet for whom they die. Waters of the River of Life flow before on the sands; the Christ stretches out His arms to the nearest of them—leaning from His Mother's breast. To how many bereaved households may not this happy vision of conquered death bring, in the future, days of peace!"²

Cannot our instruction minister this peace to our children? Many wise teachers omit mention of what happened to the babes seized by command of Pharaoh or Herod, saying that the cruel king ordered them to be taken from their mothers, and leaving it there. This is quite sufficient until they are old

¹ See frontispiece.

² *Works of Ruskin*, vol. xxxiii. p. 277.

enough to understand that terrible fact of our imperfect life here, that men and women do slay children. Whenever the idea is presented it should at least be accompanied by the story of our triumph with the Saviour over death. Otherwise the Gospel is not presented in its fulness. "If in this life only we have hope in Christ, we are of all men most miserable." Children rejoice when a cruel giant is slain and thus innocent people are delivered from his dark designs; but when innocent people suffer with brutality and bloodshed they are shocked. Is it not from the sight and thought of this that in actual life we would shield them at whatever cost? To mention one case out of several—it was three months before normal sleep returned to a five-and-a-half year old little girl after being thoughtlessly told at school in gruesome detail a Bible story that should never have been so treated. The mother states that the child used to cry out and weep until she woke herself and then it was some time before she was pacified and slept again. The mother's further remarks may be quoted. "I succeeded in steadying her and during the following day in putting the matter in a nicer form. For some nights the first sleep was disturbed, once to the extent of the child's getting out of bed and walking—in her opinion she was crossing the road. With great care, after a period of weeks, I may say my child slept better"

Another mother writes that one night when putting her daughter of six to bed the little girl began to tell the story she had been told by her teacher in the Scripture lesson that morning. After she had mentioned certain details "she began to sob bitterly.

I tried to comfort her as well as I was able, but for some time was unsuccessful. I eventually succeeded by telling her he was not suffering now but quite happy with God. She seemed comforted by that, but the impression must have remained to some extent, as she had most restless sleep and kept moaning and tossing at intervals during the whole night. I think the ordinary events of the day took away the impression somewhat, but she has recalled it at intervals when any reference has been made in her presence to the chief character in the story. Yesterday (March 18th, 1919) the story was repeated to her in school, and she again wept when telling me about it (every detail of suffering had been given), but I was able to comfort her sooner than before by again impressing upon her that he was not suffering now, but happy." ¹ It is true that the vast majority of those who teach refrain from mentioning the actual details in such cases, but some do not, and the warning is recorded here for them. Details of the Crucifixion, for example, should never be told to young children.

In the case of the Sacrifice of Isaac the story is more often than not presented in full detail, at times accompanied by gesticulation illustrative of the action of Abraham at the supreme moment. Occasionally it is even dramatised, with a bundle of wood and an old leathern girdle with its leathern-handled dagger to make the narrative more realistic, or perhaps a picture is used to supply the vivid elements of one of the scenes : sometimes that chosen

¹ It may be remarked that of those here referred to, the former was a Church and the latter a Council School.

is of Isaac bound upon the altar, his father standing by, knife in hand, maybe seizing him by the throat. The sympathies of young children are at once attracted to Isaac by the natural bond which is always operative between young people. So much so is this the case that it is no exaggeration to say that for the time being many of them *are* Isaac. They start with him on the journey and with him climb the mountain, and eventually the knife is held above them.

Anyone who has visited a school where the imagination is being trained on modern lines and has heard one of the pupils recite such a poem as "Wynken, Blynken and Nod," must have been greatly struck by the vividness of the imagination displayed, and profoundly impressed by its obvious powers for good or evil according to the presentation before it of beneficent or harmful subjects. The present writer will never forget hearing a little girl of six in the school of one of our very poorest parishes in Manchester recite this poem. She threw her little arms to the skies as she gazed, gently leaning forward and upwards on her toes, or reclined her head on her little hands as she bent her body sideways towards an attitude of sleep, living, with other appropriate action, every syllable of the poem. One was impelled to think that had Shakespeare visited our schools of to-day he could not have failed to add a little child to his list of those who

"Are of imagination all compact."

Yet how mistaken we should be if we thought that the exercise of the imagination so trained could be limited to the moments when poems are recited.

Any suitable stimulus may call forth its powers. With the present trend of education it will be still more vivid and forceful in the days to come. In our religious education, far from discouraging its kindling influence we should help and assist it as a most valuable ally. We must, then, take care that the subjects on which we call for its play are not needlessly open to dangers.

It is additionally because of such training of the imagination that many of the children identify themselves with Isaac when the story is told to them, and for this reason they rebel or are shocked at the procedure. Nor is the fault with the teacher, but in the subject itself. From one of the healthiest and happiest of schools, after the story had been told by one of the gentlest and kindest of teachers, a little boy went home, and in the evening as he sat by the fire wept disconsolately for an hour or more, as he thought over the story of the morning. Others have shewn in other ways that the story has done them harm in the mental and spiritual impression it has made, and mothers have asked that their little ones should not be told the story again. Some may urge that only in very few cases are such impressions made, and these upon the more sensitive, highly-strung children, and that it is not possible in a general provision to consider a few special individuals. It is well for those who are inclined to think in this way to remind themselves of our Lord's words, among the most severe He ever uttered, "Whosoever shall cause one of these little ones that believe on Me to stumble, it were better for him if a great millstone were hanged about his

neck, and he were cast into the sea." Moreover, it is completely fallacious as an educational maxim that no careful regard should be paid to the capacities and potentialities of individuals. Without careful examination it is impossible to tell the effects of the story upon any individual mind. "Which part of the story did you like best?" asked a teacher quite casually at the end of her lesson to little ones of six years. "Where he was going to kill him," said the first, a boy. "Where the angel stopped him," replied the next, a girl. Writes a child aged ten, "If Abraham had put his only son to death that way it would have been a very cruel death"; while another, aged eleven, remarks, "I think it was very kind of God for saving Isaac's life."

Even more to be deplored than the effect of its gruesomeness is the conception of God which the story conveys. It is a very difficult matter for young children to express ideas of God arising in their minds, although they will at times startle their elders by voicing them. The older ones find less difficulty, and it is from them that we learn most regarding the results of taking this story literally as it is recorded in Genesis, without the explanation necessary for a right understanding of it. It would be a great mistake, however, to conclude that because they are inarticulate no similar impression is made on the minds of the younger ones or of their elder schoolfellows who do not speak.

Many teachers have volunteered statements concerning the difficulties they themselves have experienced in taking this lesson or that have been put forward by the children. It is well for us to

remember that in the more efficient schools the pupils are encouraged to ask questions about any matter they do not understand in their secular work, and these questions are asked very freely. They are by no means captious—good teaching prohibits their being so—but they are sincere expressions of a healthy and interested desire to learn and to understand more of the matter in hand. Again, as with the imagination, we cannot limit the operation of this spirit of enquiry to lessons other than those dealing directly with religion. Nor is it desirable that we should suppress this valuable aid. As in other subjects, it will not be possible to answer *all* the questions asked, and it is well that children should early know that there are very many things in this life which we cannot understand, but which will be made plain hereafter, as our Lord has taught us. We should, however, be able to give such help as has already been put into our own power and as will increase rather than diminish knowledge and love of the Truth.

Let us examine one or two difficulties pupils of senior schools have expressed regarding the Sacrifice of Isaac. They are taken from a mass of similar oral and written statements.

It is to be feared that the familiar endeavours to explain the word translated “tempt” in this particular narrative have not been very helpful to the children, however much the latter may realise that our whole life here is one of testing and probation; and this they very soon begin to understand. In answer to the question, “How do you know that God loves you?” a girl in a most thoughtfully taught

class wrote, "If we try to be good and ask God to help us He will, but He will tempt us just to see if we will go wrong, and then we say He should not tempt us if He does not want us to go wrong." These ideas arose from the story we are considering, told in the course of the Old Testament lessons for that particular year. They clearly reflect the impression that what Abraham was told to do was wrong.

The thought that it would be right for us to test others by putting similar trials in their way obtrudes itself at times. On the question being asked of scholars from eleven to thirteen years of age, "If you were making friends with another child, how could you tell whether your proposed friend truly loved God?" such answers are occasionally written as, "I should tempt her to do something, as God tempted Abraham," and, "I should tempt him to go to the pictures"—probably this boy's besetting sin and obviously, as he conceived of it, not a legitimate recreation. Probably in practice they would take no such course, but they evidently consider that they have cited a standard reference for conduct.

"Teacher, do you think that God was good when He gave Isaac to his father, and then, when he was nearly grown up told him to go and kill him, and all the time he knew he did not mean him to do it?" asked one of the brightest and "finest" boys, as he was described, of a Standard VI. The teacher said she was convinced that the question came "right from the boy's heart," and was unprompted by anyone. She had found difficulty in dealing with it, and asked for help and guidance.

The thought that God "told" Abraham to do something which was wrong is common, as the above examples tend to shew. "Wasn't Abraham going to break the sixth commandment?" is a question that is asked again and again. Sometimes more than half the essays sent in from a class in response to such a question as "Write a short account of Abraham's life in Canaan" shew clear signs that such difficulties are present in the writers' minds.

"How would he kill him?"—a very frequent question—asked a boy of twelve, observing that these details were omitted in the course of the lesson. "In the way you would kill anything, I suppose—with a knife," was the reply; but it was quite clear that the mental effect on those who listened was one of some consternation. During the catechising of another class, when it had been said that Abraham had bound his son on the altar, the teacher asked, "And what was he going to do?" "Cut his throat with a knife," replied a boy. "That sounds horrible," said the questioner, and was so surprised for the moment that she could not proceed. "Why was he going to do that?" the boy was asked. "Because God told him to do it," was the reply. Then the knot had to be untied. On another occasion when a similar deadlock was reached the question was asked, "Is it right for a man to slay his son?" The majority replied "No," but one little girl said, "It is right when God tells you to, but not when Satan tells you." And this seems to go to the very root of the matter, for it raises the fundamental question for those who teach: Could God at any time have commanded an act which He has since

shewn to mankind to be wrong? Can anything that is in itself wrong come from God? The slaying of a son by his father in sacrifice is most plainly wrong in our eyes to-day, and could never have been right in the sight of Him Who is the same yesterday, to-day and for ever. As Professor Gwatkin has said, "A true revelation cannot be a mere command from outside. It is the recognition of the divine without by the divine within, and must therefore appeal for final verification to our sense of truth and right, so that it is self-convicted if it certainly contradicts them. If the message came to me which seemed to come to Abraham, no amount of evidence could prove it divine in the face of the certainty grown up since Abraham's time, that my son's life is not mine to sacrifice Here is a clear test. It must be used reasonably (which it is not always), but a professedly divine message which will not stand it must be rejected. If God is good, He cannot command what we see to be evil; and if He is not good, the case for revelation disappears in the general break-up of thought."¹

The idea that God never really intended Abraham to carry out the "command" gives relief to many older people as well as to the young, but it plainly implies that He may prompt to evil even though it may be for the purpose that good may come of it. "Abraham loved his son very much, and he knew that God would spare Isaac, because He had promised to do so"; "Abraham was willing to do this, for he knew that God could save him at the last minute, so he went home and kept it secret"; "He did not

¹ *Knowledge of God*, vol. i. p. 117.

believe that God would let him offer up his son"; are characteristic remarks in essays. It is common to find groups of children unanimous that God did not want Abraham to kill his son, and to be equally confident that God told him to do so. And the great question remains for us all: Is God like this? Clearly He is not. God Who "hath in these last days spoken unto us by His Son" is One "with Whom can be no variation neither shadow that is cast by turning." He does not encourage us to go half-way in the fulfilment of His commands, and then tell us that He did not mean us to complete them; neither does He, taking a lower than the highest human standard, prompt to evil that good may come of it. The light of His truth is not mingled with a darkness which has its source in Him. The darkness is in ourselves, and arises from our obviously imperfect nature: our imperfect knowledge and consequent service of God. It is dispelled in proportion to the extent and constancy of our lives "in Christ," Who is both the true Life and Light of men.

The subject under consideration also opens the whole question of Old Testament types. Scholars appear to be fairly agreed that at the present time eschatology is one of the most urgent problems of the Old as of the New Testament. Our forefathers felt something of it, but had not the material that is being increasingly given to us to-day on which to work. The fact that the Old Testament foretold the Messiah and led up to His coming is as clearly acknowledged to-day as ever it was, although these truths are being expressed in somewhat different terms and from different points of view compared

with preceding centuries. Our forefathers laid great emphasis upon "types" of our Lord to be found in the Old Testament. What are the more popular and familiar "types" we use from the Bible? At most they are incidents and circumstances which shew similarity in detail, and in spirit to a greater or less degree, to parts of our Lord's life, or whatever else they may be considered to typify. From the important position that has been accorded them in popular teaching in the past they appear to have been invested with a highly spiritual and hence even doctrinal significance. It seems most probable that this was to our forefathers one way of expressing in somewhat mystic terms the great Messianic hopes of the Hebrews which are being made more and more clear to us to-day both as to their original nature and as regards their fulfilment in our Lord. True Messianic types in the Old Testament are a priceless treasure, and great would be our loss without them. Yet it cannot but be acknowledged that some of the "types" that have found their way even into the prayers incorporated in our Book of Common Prayer have been at least incongruous. Many of us, with Dean Inge, "have not quite been able to see the relevance of the reference to the water which drowned the rest of the world in connection with the subject of Baptism."¹

It is not too much to say that the teaching of the sacrifice of Isaac as a type of our Lord's sacrifice upon the Cross has been both incongruous and harmful, and that it has encouraged a false doctrine

¹ Lecture on the Revision of the Prayer Book, delivered at Sion College, Nov. 26, 1918.

regarding the Sacrifice of Calvary. A loss of the greatest consequence would indeed result were those touches of the imagination which stimulate idealism and exercise such potency upon the sympathies and aspirations of the great human heart swept away or even diminished. Rather should they be increased in the right direction. It is well that we should note certain similarities between the incidents attending the sacrifice of Isaac and the circumstances of our Lord's Crucifixion. The lesser human and divine drama has undoubted points of resemblance to the Greater; but they are little more than external similarities. The two are totally divorced in inspiration and purpose. To liken the parts played by Abraham, the father, and by Isaac, the willing victim, to the parts taken by God the Father and by our Lord at the Crucifixion is but a degradation of God the Father and of God the Son. Our Lord was put to death by cruel murderers as S. Stephen told his accusers, and His death was both the result and the price of sin. It was *in itself* neither willed nor accomplished by the Father although He allowed and over-ruled it; just as He neither wishes nor accomplishes yet allows and over-rules sin. Perhaps crude ideas of the Atonement are responsible for the importance attached by some minds to the association with it of the sacrifice of Isaac. Was not the atonement something like this? The all-loving God, Three Persons in One ever blessed Trinity, being grieved and sorrowing at the wilful choice of wrong by man, agreed together in perfect and loving accord that in the fulness of time God the Son should become incarnate, that He might bring to human nature

the Way, the Truth, and the Life of God to aid human progress towards the consummation of God's Eternal Purpose for mankind. And this Their loving sympathy determined to accomplish through God the Son's endurance of all things such as are common to man's earthly life, with the exception that in His humanity He should by His own free choice and as the outcome of His perfect and loving devotion, never be disobedient to the will of His Father. Thus our Lord's work of redemption, in the words of a girl of twelve, "Began in Heaven when He said He would come down to the earth as Man," and it was consummated upon the Cross with the utterance of the words, "It is finished"; "Father, into Thy hands I commend my spirit." After that, as S. Peter tells us, "God raised Him from the dead and gave Him glory; so that your faith and hope might be in God." Why do we so often isolate the Cross in our thoughts upon the Atonement, and in our teaching so frequently assert that our Lord came down to die for us and omit to teach that He came to live for us also? Nothing less than the whole life from the cradle to the Cross gained our salvation, and our teaching would be more effective because more true if we taught the whole life of loving service and perfect obedience, having its consummation in the Cross, as winning our redemption. Children will readily understand this. The preaching, the parables, the miracles, and the acts of kindness and of love for our example, will be seen all to be means to the end of revealing God to the world and of shewing to what heights He would have manhood attain. Those so taught will early wish to be linked up with

such a Life, and will the more readily perceive and desire to use for that purpose the means of grace the Saviour gave for our help and strength, for the sign and seal of our forgiveness and reconciliation. The ministry of the Spirit will take its natural place in such a scheme of redemption, and even the little ones will know the peace of the at-one-ment with God which never could have been known before the Saviour came. Both the privileges and the responsibilities of membership of the Christian family will form a living, real and natural part of the child's life.

But to compare the sacrifice of Isaac with so great a mystery as this is fallacious. When we teach "types" we should take care that first of all they are true, and that they are drawn from fit subjects; otherwise they will do more harm than good. When a syllabus directs, as does one diocesan scheme, for the Old Testament work of Standards V.-VII. that there should be "Twenty lessons connected with the Chief Types and Prophecies of the Messiah," there is considerable danger of "types" of a superficial kind being exaggerated to an importance they never should possess, and of incongruous examples creeping in. If our "types" are to be but points of external resemblance, with no more than the flimsiest connection, was not the boy right who recorded for his fifth "type": "Our Lord died for us and the ram died for Isaac"? It must be confessed that this method of teaching has undoubtedly been exaggerated in the past. To make, for example, the sale of Joseph for twenty pieces of silver have any other connection with the sale of our Lord for thirty pieces of silver than that which

is circumstantial is to violate the truth by assigning doctrinal significance to the merely coincidental. What concerns us about Joseph is that the favourite son, in danger of being spoilt at home, sold to experience the hardships of slavery and shorn of the material and spiritual comforts of life with his family, nevertheless kept unsullied his allegiance to God, Who blessed him whether in Potiphar's house, the prison, or Pharaoh's court. There is a sense of reality, with a direct and living appeal in such a study of Old Testament characters, but much with which we have hitherto surrounded them has given to them an atmosphere of unreality and has alienated their bearing upon everyday life.

One of the greatest contributions of modern scholarship towards the emancipation and progress of human thought in the path of truth is its insistence on the study, and as far as possible reconstruction, of the complete environment of historical personages. It is only when the life of Abraham is studied in this way that the true position of the Sacrifice of Isaac becomes clear. As every present-day student of archæology and of anthropology knows, the Chaldeans offered human sacrifice, and this custom was handed down from the Neolithic period in practically every country of which we have record.¹ It lingered among the Greeks and Romans, and the Mexicans when first discovered, while every schoolboy knows that Julius Cæsar speaks of it as practised in the Britain to which he came. At the

¹ See art. "Human Sacrifice," in Hastings' *Encyclopedia of Religion and Ethics*, and *Origin and Development of the Moral Ideas* (i. 434-476), by E. Westermarck.

present time it persists in all its horror in Central Africa. Gradually, as the various civilisations progress, instead of human and animal sacrifice continuing side by side, the life of an animal is substituted for that of a human being so that the sacrifice of animals instead of man becomes common; and as Professor Robertson Smith tells us, "This doctrine appears all over the ancient world in connection with atoning sacrifices. . . . Accordingly, to cite but a few instances, the notion that animal sacrifice is accepted in lieu of an older sacrifice of the life of a man appears among the Hebrews, in the story of Isaac's sacrifice (Gen. 22¹³; cf. Lev. 17¹¹), among the Phoenicians (Porph., *De Abst.* 4¹⁵), among the Egyptians, where the victim was marked with a seal bearing the image of a man bound, and with a sword at his throat (Plut. *Is. et Os.* 31), and also among the Greeks, the Romans and many other nations. . . . Whenever we find the doctrine of substitution of animal life for that of man, we find also examples of actual human sacrifice, sometimes confined to seasons of extreme peril, and sometimes practised periodically at solemn annual rites." ¹ Thus it is recorded that Jephtha sacrificed his daughter after his victory over the Ammonites in fulfilment of his vow made before the battle (Judges 11), and Mesha, king of Moab, "took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall," when the armies of Ahab and Jehoshaphat besieged his city (2 Kings 3²⁷). There was an almost constant tendency on the part of the Hebrews to revive the custom,

¹ *Religion of the Semites*, pp. 365-6.

and even as late as the eighth century B.C. the prophet Micah propounds a question which was obviously being asked with frequency in his day, "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" and returns the glorious answer, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"¹

It was some fourteen or fifteen hundred years, possibly more, before the time of Micah, that Abraham lived, and he was reared in an idolatrous and heathen environment. It is the exception to find that children are taught that Abraham worshipped idols in his earlier years, and that the family he left behind in Mesopotamia on journeying to Canaan remained heathen; but these facts are essential to a right understanding of the greatness of the call from God that he answered, and also for the greatness of his character as a man. Probably he witnessed human sacrifice within his own family circle in Ur or in Haran, and he certainly would be familiar with its practice among the Chaldeans and the native Canaanites of his new country. He would also know full well the reasons assigned for the offering of such sacrifices by those who made them: that a human life was the most precious offering a man could make, or that it was regarded as a choice, for a special purpose, of the most sacred kind of victim.² Nor can it be wondered at that Abraham carried these ideas with him long after he had heard and

¹ Micah 6⁷; cf. 2 Kings 21⁶, Jer. 7³¹.

² Robertson Smith, *Religion of the Semites*, p. 465.

in great measure answered the call to a purer and more spiritual worship of a truer and less material God.

The persistence of heathen ideas is a constant problem in the Christian mission field to-day. A priest labouring in New Guinea thus refers to the difficulty he experiences in this direction. "A neighbour of mine, not long ago, just as everyone was going to bed, began to make night hideous with his shrieks and groans. It was such a noise as would not often be heard in civilised lands, unless within the walls of an asylum—shouting, like some midnight roysterer in the chorus of a comic song, and then a blood-curdling wail, as of a dog that bays the moon. There was nothing particular the matter with the man, as far as anybody knew. People feel that way sometimes, and they must let off steam somehow. . . . In the small morning hours of that same night, a child died in the next house to this man, and there was wailing in the village all the day. Peter, in the afternoon, when he came to me with a cut finger, explained that it was all the fault of a *Dau* (devil, ghost, spirit, spook, hobgoblin, what you please). I thought, at first, he meant his finger, but he was speaking of the dead child, and the howling man. The *Dau*, according to Peter (who quoted excellent village authority for his information) had been attracted by the nasty midnight noises of the restless man, and had killed the child before it left the neighbourhood. Yes, certainly, the baby *had* been sick for some time, but not sick enough to die! It was the *Dau*! According to another theory, to which Peter himself seemed rather to incline, though

he was not prepared to accept either to the entire exclusion of the other, the *Dau* had been merely 'messing about' (Peter's own phrase), and the man frightened it away, but it came back again, and made some mistake or other about the house, and slipped in and killed the child. The point to be noted is, that Peter, who, for lack of a better, is head teacher in our school and an occasional preacher in church, really believes all this rubbish, and insists that such things very often happen 'along-a *his* country.' And the moral is, that it takes more than one generation to draw free from heathen superstition about the Unseen World—which, of course, we have known all along."¹

One further illustration may be given. It is related of Bishop Johnson, the native Assistant Bishop in Western Equatorial Africa, who died in 1916, remembered and loved by many of us, that he was one of twins, and at his birth his parents, who were baptised Christians, were greatly concerned as to whether or not they should follow the immemorial heathen custom of their people and cast out both of the children, leaving them to be devoured by the ants or the wild beasts. They finally decided that they would let the children live, but they made images for the home according to the tribal custom, and the usual heathen offerings continued to be made to the goddess of twins until the boy James, the future bishop, growing up and developing into manhood, broke down, like Gideon of old, the altar of sacrifice and destroyed the idols, and the heathen worship ceased.

¹ *An Outpost in Papua*, by the Rev. A. K. Chignell, p. 36.

These illustrations, one from the lives of the parents of a Christian bishop in our own times, help us to realise how exceedingly difficult it must have been for Abraham to have thrown aside at once all his heathen associations, and particularly that which involved the sacrifice of a human life—the offering to the deity of the most precious and sacred gift to him conceivable. Most probably the thought had been with him since the birth of Isaac or even earlier, and at length it was borne in upon him with conviction: the promptings of his conscience were too urgent: it was the right and best course to take: the God Who had revealed Himself to him was proving him, putting his faith, obedience and devotion to this supreme test. Could he give up to God that life so much dearer to him even than his own? Promptings to withhold his son would appear to him selfish and unworthy, and although the future was dark, yet it was more illumined than when he left his Chaldean home. His own faith, with how great cause, had increased with the mercies of God upon him; and although it appeared that should he sacrifice his son the promises made to him would not be fulfilled, his faith remained supreme that God was greater than any appearances, and was able to raise his son up “even from the dead.” So he makes the journey and climbs the mountain with his son; and just as he is about to complete the sacrifice he is stopped. “Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God.” In other words, in an unmistakable way there was brought home to Abraham’s heart the fact that his contemplated sacrifice was wrong, and

thereby human sacrifice was banned for ever from the race that should spring from him. But God accepted the faith, the love and the devotion, of which the proposed sacrifice was the outward sign.

The whole narrative, as also the whole of the Old Testament, becomes much more easily understood if that elementary Hebrew idiom which excludes *oratio obliqua* and allows only *oratio recta* is kept in mind.¹ "And the Lord said," followed by the exact words, is the Hebrew literary form, and not something equivalent to: "And it was borne in upon the mind of so-and-so that God wished him to do such-and-such a thing," as we should rather express it. As a general rule, the words "And the Lord said" have been so habitually interpreted from the English and not the Hebrew usage that it is common to hear children say, especially directly after receiving lessons from the Old Testament, that God never speaks to us now; as though the Incarnation had never taken place, and the promise of the Comforter were still unfulfilled. Rather should we encourage our young charges to know that God will speak to us far more in every way than He did to Abraham, if only we will listen by accepting and using the privileges He has given to us through our Saviour.

Such an explanation of the Sacrifice of Isaac as here given is not only true to God's later revelation of Himself and to history, but it makes Abraham's obedience far less of the nature of a mechanical

¹ For an adequate understanding of the Old Testament it is necessary to know something of its literature, codes of laws, theology, etc. These are admirably dealt with in a simple, readable manner for the average reader, in *An Introduction to Old Testament Study*, by the Rev. E. B. Redlich.

response to an outside command and much more that of a true freewill offering of the heart, such as our Lord so highly commended in the widow who gave her mite, than does the common but erroneous interpretation.

This story has purposely been dwelt upon at considerable length as an example of the way in which all Old Testament study should be approached, and because it affords an excellent illustration of the help which scholarship is giving to us in freeing us from a yoke which neither our fathers nor we were able to bear. It is impossible to understand the Bible aright unless the characters and scenes are put into their true historical setting and the spiritual and material environment of the men and women whose lives or writings we study is clearly, if simply, comprehended. It will thus be obvious that to teach this story of Abraham and Isaac, and many other Bible narratives, to children who are not old enough to have any sense of historical perspective is but courting disaster.

When the young minds have the necessary historical outlook, which they usually possess as a sufficient safeguard at about the age of eleven, the real lessons of such records will make a true and a lasting appeal. It will be understood in all its beauty how lovingly God has led man from age to age in his history to that which is higher and holier and purer, and that God's revelation of Himself has been chiefly limited by man's incapacity and unwillingness to receive the light. The respect given to Bible characters will not be artificial, but pulsing with life. Abraham will be, far more than most of us have been taught to

regard him, a man of high endeavour and achievement, for his environment will be perceived in its true colouring. His shortcomings will thus gain an understanding sympathy rather than provoke an endeavour to sweep them away by sophistry, while the beauty and the victories of his life will be seen as they actually came to pass, rather than taken for granted as an external imposition: they will not on the one hand be too violently divorced from, nor on the other too closely identified with, present-day life. Moreover, our wondrous privileges in this our generation in being the heirs of all the ages, and above all, the inestimable love of God for us in the reconciliation won by Christ and the sanctification wrought by the Holy Spirit, thus made clearer to the mind, will furnish our lives with the most ennobling stimulus and sustaining strength to devoted and ever-rejoicing service.

CHAPTER III

FALSE IDEAS OF PROHIBITION AND OF PUNISHMENT

It has often been objected that the omission of such lessons as, let us say, The Flood, in dealing with young children incurs the danger of neglecting the truths of God's displeasure at sin, of His judgments and of His laws of punishment. It is felt that the impression may be given that God is simply a God of sentimental good nature who will wipe the slate clean every time if only we will say, "I am sorry," or even without so much as that on our part. This contention needs careful examination, for it would indeed be a most serious failing were we not to present a knowledge of God that is both true and full. There certainly has been in the decade preceding the Great War a tendency to give a somewhat sentimental and inadequate, one-sided view of God. Writers and speakers on religious education have, for example, advocated that children under the age of seven should not be taught any of the Commandments on the ground that they contain prohibition, and negative rather than positive teaching: the negative teaching implying that a particular course should be avoided because it entails certain consequences of the nature of what

we generally term punishment. Our Lord's authority has been claimed for the rejection, for, it is alleged, He gave positive teaching, such as "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength; and thy neighbour as thyself." But such a claim completely omits the fact that He frequently gave negative warnings also, such as "Swear not at all"; "Believe it not"; "Be not as the hypocrites"; "Cast not your pearls before swine"; "Be not anxious"; "Judge not that ye be not judged"; "Give not that which is holy unto the dogs," and so forth. It is true that He gave infinitely more positive teaching, for His whole message is a lesson that new, pure, holy and true affections, under the hallowing influence of the Holy Spirit, are the greatest powers in the life of man for the expulsion of evil and for the following of that which is good; but it would have been indeed strange had He not also in His message used the warning of prohibition; for what is allowed and what is disallowed is of the very nature of our being. At whatever age a child puts his finger into the fire the law is learnt, Thou shalt not touch fire; and so in a thousand and one concerns of early and later life. So also in matters affecting the spiritual life. Prohibitions are plainly before us older people when we are in danger of taking a wrong course of thought or action, and many of us bless the flashing signal which pulls us up with a "No," leading us to cast out as evil the unworthy thought into which we were unguardedly straying and helping us to direct our minds to worthier themes. It is no less than our bounden duty to give such warnings

to those young lives whose care and training are committed to us. It is not true to say that by such laws man's right of freedom is in danger of violation. The only true freedom is that which is within limits ; otherwise freedom degenerates into licence. It was not until S. Paul became the bonds slave of Christ that he became truly free, as his letters abundantly shew. There are comparatively few Christians who attain to the condition of complete surrender to their Master which S. Paul reached, although their number in the aggregate doubtless far exceeds what most people might think its limit. The majority remain among "the lawless and unruly," for whom "the law is good," and S. Paul does not hesitate to give commands in the negative and prohibitions to his disciple Timothy : "Neglect not the gift that is in thee" ; "Rebuke not an elder" ; "Be not ashamed therefore of the testimony of our Lord" ; "Shun profane babblings" ; and so forth.

Children are not full-grown men who have attained "unto the measure of the stature of the fulness of Christ," nor will they be so in spiritual things even when they reach adult years. They will sooner or later need all the warnings that have usually been given in Christian teaching, although these will be most effective if imparted by the voice of love and not by autocratic, unsympathetic command.

It is nevertheless true that to tell a child of tender years not to do a thing which it has never done and is not likely to do, may easily arouse curiosity to pursue that particular line of conduct. There would be risk of this in giving lessons to children under twelve on, let us say, the evils of gambling, where it is

quite clear that their lives are so shielded by their environment that they do not know what gambling is. Yet it would be nothing less than the shirking of a duty to avoid clear instruction before school days are left behind, regarding this national evil and its contrast with nobler domestic and civic endeavour ; but the later period will be the best in such cases, when the mind is capable of a more detached consideration of the matter. It is different where the evil is there already, and many of the scholars learn to gamble almost as soon as they learn the value of a halfpenny and can toss it.¹ Under such circumstances at the end of careful teaching, including

¹ There is much evidence of the increase lately of gambling among children. The corruption is sinking through from the miserable and degraded example of their elders. Appeals have been received from various clergy for more help in the schools to counteract it. The following letter from a headmistress of an infants' school is in answer to a request for further information regarding the prevalence of betting accidentally discovered by her among the scholars. " I find on making enquiries that the betting is more prevalent than I thought. Two boys aged six won 2s. 6d. by putting a penny in a 'sweep.' This was in connection with the X----- Rugby football team, and on enquiry I find that boys aged nine and ten have arranged the 'sweeps.' One of them attends our mixed school and one the neighbouring council school. If the local team is not playing then another match is selected. Tickets numbered 1 to 30 or 40 are placed in a box and sold at 1d. each. The winning number is obtained by adding the total number of points together ; 2s. 6d. seems to be the usual value of the 'sweep.' If the boy were fortunate enough to sell 40 tickets he would keep 10d. for himself. He says sometimes he does not sell 30 tickets and then the boy who wins has to give him 3d. In another case a boy of six brought a box to school with numbers in it which he sold at 1d. each to the children. The one who chose the lucky number got 1s. He says he was only selling the tickets for his father, and I think he has been round to the children's houses for the money, because one child's mother won the 'sweep.' He says his father knew the lucky number. I am afraid I can get no

whatever incidental treatment occasion may have favoured and pointing out clearly the unkindness and the selfishness of taking other children's half-pennies on the toss of a coin, the warnings "Thou shalt not covet" and "Thou shalt not steal" may be of great value. But they remain simply warnings, as they do throughout life. Since God has given man freedom of choice He does not place him under compulsion to obey His commands. He gives the warning direction, but leaves man free to heed or to disregard it. Endless teaching of the words "Thou shalt not steal" will not in itself deter a child from thieving. There must be, together with the storing of the words in the memory, a love for God and therefore respect for His commands because they are His commands; or an understanding of the reason why we should not steal—because it is unkind to others; or what is best of all, a combination of both these motive forces. "What can I do to stop my children stealing?" asked a teacher of slum children of about four years of age. She went on to explain that in spite of all she could do they would take things from school. One particular boy was pointed out as on several occasions saying that he had not taken anything, while at the same moment, as he left the classroom to go home, he had his hand in his pocket holding there chalks he was thieving. It was suggested that he should be shewn how unkind it

further information from him as he seems on his guard. On enquiry I am sorry to say that many boys are doing the same thing. The boys did not seem to have the slightest idea that there was any wrong in it. I should never have thought that such a thing was going on if I had not seen the matchbox containing numbers."

was to take away the chalks, as teacher would want them later so that another child like himself could draw with them, and when she found that some one had taken them she would be very sorry as also would the other child, and they would think, "How unkind someone has been to take our chalks away, and now we cannot draw."

Shortly afterwards this particular teacher took charge of a newly formed nursery school and had the same difficulty to overcome. She writes as follows: "I started at my new school with children of three to five, most of whom were quite fresh to school life. It was a new experience for many of them to see so many toys and be able to play with any they chose; and several attempted to keep some toy to take home. Then I tried to lead them to understand that in so doing they would make the other children and myself disappointed and unhappy. I had very little trouble after that and in fact I am now proud of my little ones for they are so careful with their toys. They take quite a pride in their picture books also and often speak about the little boys and girls who will be looking at those books when they are big boys and girls."

This is the normal, natural and therefore scientific sequence of development. The instinct of acquisition or personal ownership is one of the primal instincts of man and is usually very strong. It is not till a few years have passed that respect for the ownership rights of others develops. Two careful observers of normal children under five and of older ones even to fifteen years of age, say, "We have found that the desire to own is one of the strongest passions in

child life ; that selfishness is the rule ; that children steal, cheat, lie without scruple to acquire property ; that they have no idea of proprietary right.”¹ Several scientific investigators of children’s lies seriously question whether real lies can be told before the age of four, and they point out that the concept of truth has first to be developed and then the sense of obligation to tell the truth.²

The Divine prohibitions will thus best be used, not by being “constantly thundered over us,”³ but by being taught as the warnings of a loving Father for our own good ; for these they are in fact and remain through life, in spite of man’s disregard of them. Their bare words will be amplified and expanded in the spirit of the teaching of our Lord.

The question remains : When are these warnings to be taught ? Certainly not to all children of four, or five, or six, or seven, willy nilly, but with care and discretion at the time when a careful study of the environment of the children has led the teacher to see that the instruction will do good and is in no danger of doing harm. Because the Commandments are ten in number and follow a certain sequence is no reason for dealing with all or any of them at the same period or in the order in which they occur in Exodus. It can easily be imagined that certain arm-chair educationists—the true educationists are not like this—would scorn the idea of any children

¹ *Aspects of Child Life and Education*, by Kline and France ; see pp. 241-286.

² See *Introduction to Child Psychology*, by C. W. Waddle, pp. 216 sqq.

³ Bishop Gore : *The Teaching Office of the Church* (S.P.C.K.), p. 167.

of six being taught "Thou shalt not commit adultery"; but they would doubtless modify their view if they heard some of the stories of domestic immorality which the children with tragic innocence occasionally bring to school, or were they at work in one such as that whence the headmistress writes, "Even our older infants are found occasionally playing impure games," and where housing conditions at home wage a perpetual conflict with purity. It is true that the literal meaning of the word "adultery" will not be clear until some years later, but the commandment will stand as God's prohibition of all impurity. So long as we keep to the terms of the Decalogue and until our standard form of God's commands gives more adequate expression to Christian doctrine, there can be no harm in teaching the words, together with the Christian interpretation of them, at the age when the child can receive something of their Christian significance to his soul's health. Thus no general demand need be made that all the commandments are to be learnt by children of a particular age, but the matter will best be left to the careful and studious discretion of the teacher.

In any case when dealing with those of ten years and under it is well to concern them with the shorter form of the Ten Words only. There would, indeed, be general relief if the additions were omitted always. What, for example, is the significance even to the most highly educated of Christians, of the words, "that thy days may be long in the land which the Lord thy God giveth thee"? Written answers explaining the words by every adult member of every

Christian congregation in England would furnish interesting and instructive reading. Even the children realise that longevity is not a guaranteed consequence of the most earnest and devoted Christian life, however prominent in it may have been filial honour, and they frequently get out of the difficulty by saying that the words mean that "You will live a long time in Heaven." Love of parents is the law of God because of its obvious righteousness and needs not the support of a temporal promise whose terms are not generally valid. Several incumbents have already taken the course of omitting the additions to the Second, Fourth, Fifth and Tenth Commandments from the instruction given in the schools of their parishes, and there can be no doubt that gain would result from avoidance of the confusion to which the words give rise were they omitted from the services of the Church also.

It must be confessed that many leaders of religious education in the past who have commanded a large body of followers in day and Sunday schools have not only thought that all will be well if the Divine prohibitions are "constantly thundered over" the children, but have further endeavoured to instil a dread of the consequences of disobedience by illustrations from stories or passages of Scripture wherein the most dire punishments from God have followed transgression, or are threatened by Him to follow. Perhaps the embodiment of this spirit was the head-mistress of an infants' school, who, when a child had told or was suspected of telling a lie, made the whole school of some three hundred children at its next assembly solemnly to repeat, "All liars shall

have their part in the lake that burneth with fire and brimstone." The same false attitude to the whole question of God's laws of punishment is shewn where schemes of work indicate that an instilling of a love of obedience to the will of God is to be encouraged by stories from the Bible where it is related that physical retribution of a more or less catastrophic nature followed sin. Perhaps some readers may think that these are but things of the past, for most of us can remember something of them in our earlier years ; but this is not so. In a scheme of religious instruction¹ published quite recently it is recommended as an " illustration to enforce the teaching " of the ninth and other commandments in the infants' school, where the children are nearly all under seven years of age, that there should be told the story of Gehazi, Elisha's servant, who was punished for his sins by the carrying out of the sentence : " The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever."

In the same syllabus, in the work assigned to Standard II. (children of eight) similar illustrations are recommended as follows : First Commandment : the story of the rejection of Saul from the kingship (1 Sam. 15¹⁰⁻²⁴) because he did not slay all the Amalekites and their cattle ;

Third Commandment : the story of Korah, Dathan and Abiram (Num. 16¹⁻⁸) who were swallowed up alive by the earth because they sinned in not respecting Moses and Aaron and their office ;

Fourth Commandment : reference to Exodus 31¹⁴,

¹ *A Scheme of Graded Religious Instruction*, by the Rev. W. H. Cock (1918).

where it is laid down that the Sabbath breaker should be put to death ;

Eighth Commandment : the story of Achan (Joshua 7) and his family, who were first stoned to death and then with all their belongings burnt, because Achan, the father, stole loot in the campaign against Ai ;

Ninth Commandment : the story of Gehazi again, and added thereto that of Ananias and Sapphira who dropped down dead when they were found out telling lies—all of which, it is well for us to remember, whether great or small, are “ sins against the Holy Ghost,” the Spirit of Truth ; reference also to be made to Rev. 21⁸, “ All liars . . . ” mentioned above ;

Tenth Commandment : the story of the fiery serpents which caused the deaths of a great number of the Israelites for murmuring against Moses and their hardships.

Some or other of these stories appear in the work allotted to children below the age of ten in the majority of the schemes of instruction in use in the various dioceses. In certain cases Bible narratives are indicated to illustrate each Commandment *broken* and *kept*, or the *sin* which it forbids and the *duty* it enjoins. Even were the selection good, which is not usually the case, it is doubtful whether this is the best way of teaching the significance of the words. The method is too artificial and conventional and not sufficiently natural and direct in its appeal to the child. It also raises the question : To what extent should we teach sins ? If the commandments are taught at the right age the children themselves will be able to supply illustrations in a useful exercise of their powers of association.

One of the most highly esteemed diocesan syllabuses is the Winchester Syllabus. It certainly marks a great advance on anything which appeared before it was first published in about 1900, but even in its latest (sixth) edition, it recommends in the teaching of the Third Commandment, to illustrate the *sin*, the story of the men of Beth-shemesh (1 Sam. 6¹⁰⁻¹⁵, 19, 20) where "seventy men and fifty thousand men" were "smitten with great slaughter" . . . "because they had looked into the Ark"; for the Eighth Commandment the story of Achan, mentioned above, and for the Ninth Commandment the story of Gehazi, also in the previous list.

When collected together all these constitute a very terrible list, full of violent death and of blood. The fact must also be honestly faced that whenever any one of these stories is told whether at home or in school in the course of teaching young children who have little or no sense of historical perspective, it is for the same purpose as set forth in these particular syllabuses—"to enforce the teaching." Truly those who have complained that in their childhood they were taught about a god-bogey, who dogged their steps and at any time *might* pounce upon them to destroy them, have had justification for this assertion; for that is exactly what many children, however unintentionally, have been and are taught. "If the boy who told the lie is not punished by death," writes a lad of twelve, "he will be punished by something else. No one on earth knows when the boy will be punished. It might be any minute, any hour, any day, week or year." Another bewildered but decidedly intelligent child writes, "God punishes

in different ways so often that you wonder what it is for." Especially is this view of punishment for sin present in many a home, where religion is chiefly of use to "frighten" the children into being good. Any true knowledge of God with which the later life of the individual may be blessed is not because of such teaching in early years but in spite of it. It is useless for us to apply to our consciences the comforting soporific, daintily concealed under the altogether false form: "When the children grow up they will forget the cruder parts of the stories and the moral lessons will remain." The case is much more truly stated in the words of the headmistress of a large slum mixed school: "Although the details of the stories may not all vividly remain, these elements in the child's conception of God do, and when later in life they have to withstand attacks upon their faith these weak points prove the most vulnerable and they break down." Clergy, teachers and Church workers who are in close touch with their flocks know only too well that these things are so. They will never be known by those who do not get beneath the surface: who are only approached by those under the restraint of coming to one in authority over them rather than to a brother or sister: a sinner for whom Christ died equally as for themselves. Experience has shewn that even some of those who have been teaching in various fields for many years never really get to know what is in the minds of those whom they teach.

We can be thankful that in this our generation educational science is insisting more and more vehemently upon the vital importance of studying

the mind of the child and the effects of influences brought to bear upon the child's life in its tenderer years. These things by no means constitute the be-all and the end-all of educational influence as some appear to have thought, but they are nevertheless of vital importance and all the evidence goes abundantly to shew that future progress and development greatly depend upon them.

No doubt some who were themselves reared on the kind of food contained in such stories as those referred to and who have not as a consequence suffered from spiritual indigestion for the remainder of their lives will question whether any false attributes of God are ever conveyed to the children in this way. It is an easy matter to apply a test by means of questions. Sometimes such ideas are forced upon one at most unexpected moments independently of questions bearing directly upon them, as in the following instance. In a talk to children of eight on our Lord's miracles and why He worked them—to teach the people about God and about ourselves—on being asked to narrate one of the miracles, a bright boy of seven said, "Once He sent a lot of boils on the people to punish them when King Pharaoh lived." On another occasion when the question was asked, "How do you know that God loves you?" a boy wrote, "If God did not love me He would not let me live. He might starve me or put me under great pain by a severe illness."

When there is made a direct endeavour to find out what really are children's thoughts in this respect the greatest care must be taken that questions are not asked in an artificial, "get-what-I-want-from-them"

manner, but rather in the normal course of a perfectly open, heart to heart talk. It may be found best to proceed somewhat as follows.

During a talk to children from seven to ten years of age about Joseph and his brothers, let us say, or any other story that lends itself to our purpose, on reaching such a point as the deceiving of the father by the lie and the display of the bloodstained coat, ask, "Do you think those brothers were punished for telling that lie, even though they were not found out?" The answer will invariably be "Yes." Children are quite unanimous regarding the fact that punishment follows wilful sin. Then ask, "How do you think they were punished?" The most usual answer, in spite of the form of the question, is "God punished them." Question further, "How do you think God punished them?" The children will then open their minds. These are a few of the answers that have been given: "He would cause the water to dry up so that they would have to take their sheep a long way for water and grass"; "Some of the sheep would get lost and they would go out in the dark to look for them and lose their way"; "A wild beast would attack them"; "God would send plagues upon them"; "They would fall down and break their legs"; "He sent a famine and they had not enough bread." Sooner or later some such answer may be given as, "They would be troubled in their minds," or "They would keep thinking about it." Not in every case, however, does it happen that a disturbed mind and a troubled conscience are thought of at all.

With children over eleven it will be best to set a

question for a written answer; for at this age, as mentioned previously, they are not so freely communicative as younger ones in response to oral questions, fearing exposure before their class-fellows; but they will frequently write their thoughts down unrestrainedly.

Of several questions the following is one that has been found to give very fruitful results by way of discovering what really exists in the child's mind on this subject: "If a boy tells a lie and is not found out, will he be punished? If so, give details as to how you think he will be punished." Girls are asked to consider the case of a girl. An appeal is, of course, made to each one to say truly and fully what he thinks upon the matter, to avoid romancing and to resist being influenced by any considerations but those of stating clearly what is in his own mind. To those from whose answers the following extracts are taken a final appeal has generally been made in the words: "I want you to write down just what *you* think about it; so that if I asked you to do so, you would be able to add: 'This is a perfectly true account of what I myself think of the matter'." At times a declaration of veracity ends the answer and many are simply confessions of personal experiences and thoughts upon them. One of the most outspoken was from a boy who concluded: "Such are my ideas. Other people may have different views but I will remain to mine, whatsoever are their remarks." Mention is made of this to shew the spirit in which the statements were written and the endeavour that has been made to eliminate conscious colouring. In certain cases where the answers were such as to

raise doubt concerning their expression of what was really the child's thought, further enquiries have been made, or the essay has been posted to the head-teacher who has willingly co-operated in the investigation. In only one or two instances has it been found that anything has been written solely to please the inspector, or to make a sensational answer regardless of the truth. These few papers raise unhappy reflections upon what some children think a clergyman represents and therefore what they think is pleasing to him, and also upon the idiotic lengths to which children's imaginative essay writing may go.

In making the following selection of representative statements it was at first thought that to indicate which were from boys' and which from girls' papers might be helpful, but on examination they proved so equally divided in number and sentiment that no useful purpose could be served by distinguishing them. The children varied in age from eleven to thirteen.

A word must at this point be said about the danger which certain timid souls might think will arise from publishing such particulars, owing to the fact that the recording of them may give the enemy occasion to blaspheme. Were they put forward as representing Christian truth there might be something in such a contention, but far from that being the case they are used to shew how contrary to the doctrines of our Lord are the half-pagan ideas of popular theology which they so strongly reflect, and which it is the duty of Christian teachers to dispel so that they may be replaced by conceptions more akin to the mind of Christ. True Christian teaching finds no room for

these thoughts, as the better of the essays clearly shew, but because many do not at all adequately realise the evil we have to fight, it is first laid bare and then the way in which we may endeavour to overcome it is indicated. As for the enemy, let him blaspheme; he always was a liar and the father thereof and still there is no truth in him. But there are yet some among us who regard the truth more than the combined blasphemy of thousands of enemies, and who know that the only hope for progress in any matter is by calmly facing the facts as they really are and acting accordingly.

More than four thousand answers have been collected from schools in all kinds of neighbourhoods, in the ordinary course of visits; and the extracts are from a selection of more than a thousand essays by different children containing assertions of similar nature. They may be divided according to their outstanding features. These are:

1. Ideas of retribution in the form of death, calamity or lesser misfortune;
2. Scriptural reference to support the thought of retribution;
3. Punishment in hell;
4. Punishment through the conscience.

Let us consider under these separate heads a number of representative quotations. It will be seen that many of them shew the popular travesty of "the will of God" with which we are all painfully familiar, and in the aggregate they indicate that to the child-mind as a whole there is nothing too great or too small that the Almighty cannot and will not do to be avenged of the transgressor.

1. Retribution in the form of death, calamity or lesser misfortune.

Death is regarded as a punishment whether visited upon the offender or on some dear one from whom it separates him. From certain of the statements which are virtually confessions of personal experience it will be seen that in a time of crisis or supreme trial the idea expressed has asserted itself with complete domination. Nothing in the child's consciousness is sufficiently strong to counteract the more powerful false conceptions as they well up, whether rapidly or slowly, to the surface of the mind. The selection of quotations is difficult where so many are available.

"He thinks he has not been found out," writes one boy, "as I thought when I told a lie. I afterwards got punished very severely for it. My brother died and that was how I was punished."

A girl writes, "He could take away my mother who is very ill and that would punish me more than anything."

"God punished me five years ago," says another. "He punished me by taking my best friend away and I did love her."

The following extracts express similar ideas.

"I think she might be taken ill and die, or she might get run over or perhaps her mother might die and that would be a great loss to her."

"One way that a boy can be punished by God is to lose a loved one such as his mother, sister or brother, while yet another way is to have a serious illness so that he is left weak, and unable to enjoy the pleasure of playing with his friends."

"God will surely punish him, either in the form of a serious accident, or death, or his parents might be taken from him, while he is only young."

"God as a punishment may wish me not to live long in this world, which would be a very severe punishment."

"By illness or death which otherwise would not have happened. If she is not punished in these ways the children after her will have it handed down on them."

"God might put the punishment on his children and make him have plenty of sorrow. He might let his house be struck by lightning or something fall on him and kill him."

There is clear evidence to shew that such thoughts as are expressed in the following quotations are vividly present in the minds of some children during sicknesses they themselves experience (see the case referred to on p. 87).

"I think she would be punished by God in this way. If she happened to be very ill any time and thought she would not get better, she might ask God to help her and have mercy on her. Then God may not take any notice of her and she might die."

"God will punish him. When he gets older he will have children and he will be proud of them; so God will perhaps kill his children and perhaps he will die from the loss of his children, that will be his punishment."

Some of the statements of the probable intervention of God are surprising in their directness, and perhaps certain older people who read them will question whether these thoughts ever seriously occur to the

young. In a court of law the evidence of children is usually of the greatest value. Judges tell us that they are among the best witnesses, because they relate simply and clearly their mental impressions. There can be no doubt that in these essays also we have clear expression of what the children have definitely attributed to God and of what our teaching about Him has at least failed to dispel. There is, for example, an unmistakable association of the action of God with street accidents in such assertions as :

"We may get run over by accident but God made that accident," and

"They may be going errands for their mothers and have an accident on their way, which really is arranged by God Himself as their punishment," or again

"God will punish her. He will see her perhaps crossing a road and get run over by a tramcar. The people will take her to the hospital not knowing that she has been stealing and that God is punishing her in his own way."

Bodily suffering and disease and the loss of sight or speech may also be visitations of an offended Deity, as the following statements shew.

"God can take away his sight and make him dumb and that will be a very severe punishment."

"She might be hurt," writes a girl, "so that she could not leave her bed all the days of her life. She might be punished by losing her sight."

"Perhaps he will be poorly and go through much suffering, for God is always slow and sure."

"God would not punish him by putting him in prison or by the cane, but by making him ill or

suffering from pain, and he could make him never to grow any more." It is a pathetic fact that this statement was written by a half-timer who lived in a district where, through the ignorance and the sin of man, rickets and undersized children and adults abound.

At times, owing to confused ideas of God's nature, something approaching meanness of character, lower than that of average humanity, is attributed to Him. In any case there is nothing grand or noble in such thoughts as these :

"There are many ways in which God punishes, but I think a good way is to get them into trouble and sometimes God does."

"He will make it hard for her. People might be cross with her or teacher angry with her work."

"God may get the boy into serious trouble and have him put into prison or heavily fined."

"He will not always send His punishment in one fashion nor at one particular time. Sometimes He will wait till old age is coming on and then send it when you are unable to bear it."

"God could put trouble upon her. If she was a clever girl He could make her a dunce. He could punish her by letting her fall and hurt herself."

"Perhaps when she was a woman God would punish her by taking her baby from her or by letting her marry a bad husband."

Ill "luck" is at times regarded as punishment designed by God and it may take even the most casual forms :

"Another way He could punish me is to make me always afraid and always very unlucky."

"He could make all my lessons at school instead of going smoothly, all go the wrong way."

"If I were going for milk perhaps I would fall and break the jug or whatever I was carrying the milk in and that would be one way in which God would punish me."

"On Saturday I told a lie and in the afternoon I was playing duckstone and I got hit on the foot which I suppose God had caused for telling the lie. You might be punished like this, you asked your mother for some money to go to the pictures and God causes her not to give it you."

This last thought—the prevention of some enjoyment or other—seems prominent, as these further representative quotations indicate :

"If her mother promised to take her to a favourite place and afterwards said 'No,' that's how God would punish her. God would put it in her mother's mind not to take her."

"If we were going to sing a song God may punish us by making us make mistakes and we will be disgraced. A girl may be going to a dance and she may be punished by not being able to find her dancing slippers."

"God made up his mind to punish that boy in a way which he would never forget and the following week he was invited to a tea party and God sent the rain and prevented the lad from going." (When interviewed, the writer of this essay said with considerable conviction that he thought God might send the rain and so punish the boy. He was a decidedly intelligent lad and was placed above the average by his teacher.)

The need of explanation of the words of passages committed to memory is forced upon one by statements from some of the children who are trying to think things out as far as they are able. "He or she may be punished by a way they do not expect, and at a time they do not expect," writes one girl, "as the hymn says, 'God moves in a mysterious way.'" "If the mills of God grind slowly, they grind exceeding small," has several times been quoted in an equally derogatory sense.

Those who endeavour to study the children's thoughts and experiences in the way indicated in this chapter will be greatly struck by the frequent reference to disturbed sleep and dreams as consequences of wrong-doing. "She would not be able to sleep properly all night and would keep waking up from her sleep, shouting about something in her dreams" is a characteristic assertion. One boy wrote, after speaking of a lie he had told to his mother, "So when I went to bed I dreamt a very frightening dream, so God punished me out that way." On this being referred to the headmaster for further enquiry he kindly wrote: "I enclose a second essay written by —. I carefully questioned the boy and conclude that his facts are perfectly true." The second essay is so interesting from a psychological and educational point of view that it is here given in full.

"One Thursday night my mother told me to be sure and go to — at half past seven because she was going out and she would not be there to see me go at the right time. When my mother went out, I forgot to get ready and I only got there for eight

o'clock. When I got to —, Mr. — asked me the reason for being late and I said, 'I forgot all about the time.' When — was over I went home and when my mother had come home she asked me was I in good time. I told a lie and said, 'Yes.' When I went to bed that night I dreamt that the Germans had knocked down one side and the roof of each house on the right-hand side of A—— Road and I could see the Germans. The officer got up and said 'Will you all get ready to kill everybody you see in this road,' and it made me terribly frightened. I was looking through the front room window watching and listening. I noticed that the soldiers had policemen's hats covered with khaki and their uniform of navy blue. When I awoke next I found it was only a dream and I said to myself 'God has punished me that way.' I went to church on Sunday and in the prayer time I prayed to God to forgive me for my sins. When I got outside the church I felt myself comfortable and pleased that I had prayed to God for Him to forgive me my sins. The rector says when you are in trouble and have committed any sins pray to God to forgive them."

Anyone who is interested in the subject, will find, from the various dream-characteristics to the peace and comfort experienced after confession, much in this narrative that is fascinating.

Equally long and circumstantial accounts of bodily injury or sickness as punishment have been given. In one case where a girl stated that she had been seriously ill as a result of telling a lie, after request for more details the headmistress kindly wrote: "The sickness occurred three years ago. I hope

the effect on her mind is not indelible. When she returned to school after recovery we all missed the bonny, happy-go-lucky child, for we found a sensitive, sad-eyed girl, thoughtful and tender. We never thought of investigation. I always shall make use of the child's idea of reason and right conduct since I am more than ever convinced that the child's point of view has not been sufficiently considered. We have been over anxious to get on. The older children are shy of revealing themselves before their fellows, therefore writing is invaluable."

In answer to a request for still further investigation the following reply was received: "I have enquired closely concerning your questions. C—— and I had a very pleasant talk and she had not the slightest idea that I was seeking information. Her childhood has been filled with responsibilities—a delicate mother, a wild half-brother and later a soldier-father who is seriously invalided owing to being torpedoed in a December-cold sea. She spoke freely of her own illness, the memory of which remains firm, of the periods of unconsciousness of which her mother had told her, of the thorn in her pillow when she was fully conscious, of her belief in 'Be sure your sin will find you out.' Her belief in God as an avenger was almost heathen. . . . This child of twelve has passed the labour examination and left school, so that I shall only meet her on Sunday afternoons. I am looking forward pleasurably to the good time when we shall have our girls full time at school until they are fourteen years of age."

These letters are given so fully because of their obvious lesson as to how such enquiries should be

conducted, and also because of the spirit of loving sympathy and insight that breathes through them and is but a faint reflection of the inspiration and the power that characterises the work of many thousands of those engaged in our Church Day Schools.

But let us continue our analysis of the extracts from the essays, that we may be helped thereby to further this great work.

2. Scriptural References.

Although the ideas already revealed proceed in very great measure from the home and the street life of the child, the fact must be faced that failure to interpret the Bible records in the spirit of our Lord's teaching is also responsible to some extent for harm. Without explanation and interpretation, all kinds of false conclusions may be reached and a very lasting impression created. Popular theology will again be detected in the following extracts. The first one or two indicate the difficulties raised by some of the Genesis stories which have already been referred to.

"God said He would not drown the world any more but He would send balls of fire and He would burn it, and that is what He would do."

"Why, even God drowned the world for nothing but lies and other sins."

"Lot's wife disobeyed God and she was changed into a pillar of salt. The girl who has told the lie may be changed into a pillar of salt."

"When Abraham went into Egypt and said that Sarah was his sister, God sent a punishment upon the king's house."

The idea of being "paid back in one's own coin" is common, and is supported by reference to the deception of Isaac by Jacob, who in his turn was deceived by his uncle Laban and his own sons. The children do not seem to realise that two wrongs do not make a right. They rather think that behind it all is a kind of fatalism (of course, they do not call it by that name) aided by Divine providence. "He would be punished," runs one statement, "by God, if he did not repent. God would punish him by making somebody tell lies to him, or about him."

"The way I think God will pay anyone back," says a boy, "is to deceive them in some way or make them unhappy. Jacob deceived his old father, but he got deceived, for when he wanted Rachel he was very sorry when he found he had married her elder sister and he had to work seven more years to marry Rachel." Or again,

"Jacob told a lie to his father and in time his own children told a lie to Jacob."

The termination of the Second Commandment has been a stumbling block to most Christians at some time of their lives and it is not surprising to find it mentioned by the children :

"After this boy or girl who tells a lie is dead, their descendants would grow and be punished for their forefathers' sins, as it says in the Second Commandment, 'and visit the sins of the fathers upon the children. . . .'"

"As it is written in the Second Commandment, God does not always punish the wrong-doer, but some of his children, or grand-children, or even as far down as his great-grand-children."

"God may not make the person suffer who stole the article, but may wait years, and then punish the person's grand-children, or great-grand-children. As the Second Commandment tells us, God may punish unto the third and even the fourth generation."

Reference to the Plagues of Egypt is naturally to be expected:

"Perhaps He would turn people against me and give me different things like God did in the olden days to the Egyptians."

In parochial work the present writer was once greatly struck by the clearness with which a parishioner of thirty-eight, who appeared to have forgotten most of the Scripture he was ever taught, remembered the verse, "The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow." It is not therefore to be wondered at that reference to this passage comes readily to the minds of a few of the children.

"Like Elisha's servant who took all the jewels and rich dresses and hid them. It was God who told Elisha and so the servant got punished." "God told the prophet what the servant had done, and he brought down death upon the family of the servant."

Elisha and the bears also is a story which gives false ideas but is still at times appealed to by older people as a means of "frightening" children into being good. The following statement was intruded into an answer to a general question on man's love for God:

"Elisha must have loved God when God called the bears to eat the children as they ran after him, jeering as they went."

The rejection of Saul has caused so much trouble to many of us that it is only natural to find it mentioned.

"Like Saul," states a boy of eleven, "who was told by God to destroy the enemy and slaughter them all, but he didn't. . . . But he was punished, he was killed in battle."

That the children also need careful explanation of the cases in the New Testament where physical retribution appears to follow sin is indicated by the references made to narratives that superficially appear to warrant the conclusion that they are to teach us that either a general or an arbitrary dispensation of a similar kind may be looked for.

"If she will repent she will be forgiven," states one child, "but if she does not repent she will be found out some day and perhaps have the same illness as the impotent man."

After writing out in full the story of Ananias and Sapphira as an example of how lies are punished, a boy concluded, "The lady said, 'Yes, I have brought it all.' Then Peter grew angry and he said, 'For a punishment you shall die,' and she was struck dead."

"God will punish them," writes another, "by not letting them have the sense of seeing, the same way as He punished Paul, or taking from them any other of their senses."

3. Punishment in hell.

Any who have been faced with the ordinary arguments of the modern freethinker or one of his kindred know how bitter he is upon the subject

of a literal hell-fire, which he insists is taught by the "churches." To an outstanding degree it is one of the things that stirs his virulent ire. It is of no service to tell him that the words are figurative and, as all Christian teaching, must be translated into spiritual terms ; that they refer to the consuming as by fire of all the foul refuse and the dross of the spiritual life and its refining under the purifying power of holier influences, and that only the wholly bad who have no vestige of good in them will be wholly destroyed. He quotes Scripture and the Athanasian Creed and reasserts that a literal hell-fire is taught. Perhaps there is a stubborn blindness in him, though only the truest sympathy and insight can discover whether this is so or not, and we certainly err if we class all such individuals together as those plagued with sheer stupidity and wickedness ; perhaps his quarrel is with some official representative of Christianity in the person of a minister with whom he disagrees, as did the amateur poet mentioned by Jung who was apparently extremely irritated by the sound of a most beautiful and noted peal of bells, but careful investigation shewed that the real cause of his irritation was his rivalry with the clergyman of the church, who, he said, wrote extremely bad verse ; or perhaps the early impressions in childhood of a flaming furnace have been so deep that now they cannot be eradicated by ordinary processes of thought. In any case it behoves us who teach to speak with no uncertain voice upon the subject, for the children themselves are troubled about it as these typical statements shew.

"God is very clever. We are told that there is "

a burning fire for punishing people when they die, but we don't know how true it is."

"Some foolish people think they will be burnt in a fire, which I think is not true and is an abominable idea. I think that when our souls have passed away we will go under an ordeal of facing God, and be tried for our misdeeds. Having faced this fearful ordeal I think we will be forgiven and left in peace."

"God will send him in the everlasting fire instead of God's kingdom."

"God will have seen this child and will punish it by throwing it into the burning fire."

"We shall have to go to Satan and Satan will put us in a big fire and we shall be burnt to a cinder."

"His punishment may be that God will send Him to Hades and he will be in the place where there will be 'weeping and wailing and gnashing of teeth' as the Bible says. No one knows really whether it is true or not." Whenever such a phrase as here quoted occurs in the course of reading or teaching, a most careful explanation is necessary. If left to draw his own conclusions they may finally take some such grotesque form as that in the mind of a boy who wrote: "When it comes to the day of sorting the good from the bad he might go to heaven or to hell; there the devil will be waiting for him and he will be punished by the devil with a whip or the gnashing of teeth or kicked."

Investigation in this case shewed that the boy had learned "whipping" for "weeping" when he first committed the words to memory. He said that he thought the wicked would grind their teeth from vexation at the thought of their foolish wickedness.

He could give no reason why the wicked should be "kicked," but the prominence of the physical qualities of punishment in the life to come, as the boy thought of it, is plain.

4. Punishment through the conscience.

As mentioned in connection with the oral answers, it is on the whole contrary to expectation that reference is not always made to the pain of conscience as a result of wrong-doing. This has often caused surprise even to those in closest touch with the children. The following represent some of the healthier and truer thoughts on this point.

"To have it on my mind is a much larger punishment than either being whipped or scolded."

"She would be punished in mind, which is worse than having a good hiding."

"Sometimes when I tell a lie I cannot play with the boys until I have told the truth to the one I have told the lie to."

"After all the trouble I go through I find that being punished by teacher is better than being worried by my conscience."

"I think God will punish him by his mind. I think God will keep saying, 'You stole, you stole.'"

The two succeeding essays are selected from a large number of those shewing healthier and sounder ideas. They are by a boy and girl respectively, each of the age of twelve. They raise several points of interest.

"My idea is that if a boy tells a lie and he is not found out by people around him, God will punish him. The reason I believe it is, because God sent

every man on this earth to do some good, and if he faileth, I believe he will be punished. His conscience will make him feel very sad, will torment him, and when he hears his parents or teacher and minister speaking about the dishonour of lies he will surely feel very downhearted, this being an inward punishment. His after punishment in heaven is of course not known to any human being, but my idea is that after judging the lad he will be forgiven."

"If a boy or girl tells a lie, I think he or she is generally found out or punished. When he goes out to play it is always on his mind and he cannot enjoy himself the same as he could if he had not committed the sin. When he goes to bed at night he lies awake thinking of what he has done. In the morning he cannot eat his breakfast, and his mother asks him what is the matter. If he would confess and tell his mother and ask God to forgive him it would not make him so unhappy, but he is perhaps frightened and will not give in. After having it on his mind so long he goes to his mother and tells everything. His mother will not punish him because she thinks he has been punished enough and Jesus Christ forgives him because he has repented."

As hinted in this essay the fear of being severely dealt with prevents many children from owning to wrong-doing. "Many boys tell lies instead of the truth," says one, "because they think that the person is very severe and if they were to tell the truth they would get a good thrashing." Such thoughts are constantly expressed and there is abundant evidence to shew that as with many older people, "Thou shalt not get found out" holds pride

of place in the minds of numerous children. As one boy put it: "When he goes home he is thinking all the time whether he will be found out, and goes to bed very miserable until he is found out, *or knows they can't find him out.*"

Having now before us these various ideas existent in the children's minds let us proceed to an endeavour to discover what arrangement and presentation of instruction will most help to eradicate false impressions. Our ideal aim will be that no place should be found at all for them at any stage of the child's development, owing to the domination in each succeeding period of conceptions of God more akin to the mind of our Lord.

CHAPTER IV

SAFEGUARDS AGAINST FALSE IDEAS

To aid our approach to the consideration of remedies and safeguards against the impression upon the mental and spiritual being of the child of such false ideas as those already referred to, it should prove profitable to dwell for a short while upon the great aid which modern psychological investigation is offering to those whose work it is to educate the young. This branch of science is only just beginning to come into its own. One of its greatest forward strides was made with the establishment of a law of determinism for the mind similar to that which has been responsible for such great advances in physical science. This has led to most important discoveries, and just as the study of the physical, natural world continues to reveal new laws and forces which the Divine Architect allows man to know and to use, so the science of the mind, although in its tiny infancy, continues to sweep away false ideas regarding mental states and their causes, and to point out more unerringly as researches are pursued, the path of the best and most valuable development of the mental powers potentially implanted by the Divine hand in the life of man. When the fuller

story of the mind comes to be generally known, many years hence, there will be glances back at much of the treatment we now impose upon our children that will arouse similar feelings to those stirred when we think of such examples as the sweeps' boys in the chimneys of our country a century ago or of the public hanging of boys for petty thefts at that time, or of the continued binding of girls' feet in China. What moves us is that these children should ever have been so sinned against by inhuman ignorance. In the realm of the mind, the compelling to a sooty and vitiated home or other environment, the unequal fight with austere and often heartless authority, and the distortion frequently imposed by those who at divers times stand *in loco parentis*, go far to stifle, destroy or deform the mental being of the child.

All those who are devoting their lives to the examination of the intricate powers of the mind, especially in their more extreme manifestations of mental ill-health or criminality, are agreed that the results of their discoveries will have a far greater influence upon education than in any other field. When the disease has been tracked to its source and fully diagnosed there is commenced a process of re-education; the very term implying that education in the first instance was faulty. As these investigations are continued they call more and more attention to the great importance of unconscious¹

¹ The word "unconscious" is used here and subsequently because at the present time it appears to be the more commonly accepted term. The future may shew that the older word "subconscious" gives the more adequate description of those mental activities not present to waking consciousness.

factors, directing and determining the conduct of both the normal and the abnormal human being, and which may have their origin in some experience that may be entirely forgotten in waking consciousness. Where the peace and balance of the mind are seriously disturbed, mental science can already frequently trace the trouble to some emotional shock incurred in what is to the patient a very distant and forgotten past. Not that it is really forgotten, for, as Dr. C. S. Myers tells us, "We now begin to realise that what is learnt may *never* be forgotten. That is to say, that given favourable conditions its recall is always possible. In the cases of nervous breakdown, which have resulted in this war, it is astonishing how early emotional experiences may become revived (perhaps in some distorted form) and become responsible for protracting the emotional condition of the patient."¹ As an example, the following case described by the same author may be cited. "Thus a patient of mine was afflicted with the condition known as claustrophobia,—an unreasoning fear of being unable to escape from a small room. The fear had come to him since he was invalided from France for neurasthenia, and I was unable to find out its cause, until, under mild hypnosis, with the greatest persuasion, I elicited from him the long-forgotten memories of being thrown, when seven years old, into a coal cellar by his elder sister after a quarrel, and being pushed into a dark pantry by his mother after being thrashed for loitering on his way from school. His sister, he remembered, shot the bolt in the coal cellar; ultimately some one else let him out.

¹ *Present-Day Applications of Psychology*, p. 30.

His mother locked the door on him in the pantry which, having no window, was dark: he kicked and struggled there for at least five minutes. Before waking him, I suggested that he would clearly recall these memories henceforth, which he did. And on coming clearly to understand the origin of his dread of small enclosed places, the claustrophobia at once began to disappear.”¹

The chief point of interest to the student of the child in this and innumerable other accounts now available is the irrefutable evidence of the deep and lasting influence of the emotional² shocks experienced by young children. From the researches of all the psychologists in their various fields there is accumulating a solid mass of evidence to shew that upon the healthy condition of the *unconscious* elements of the mind depends much of the nature and quality of thought and of conduct, and consequently much of the happiness or unhappiness of life. And these unconscious elements are being produced or affected for good or evil continually, and especially during early years, by the influences brought to bear upon the mental life. Similarly all the evidence available goes to shew that what we may call *pneumato-neurosis*, or spiritual ill-health, has its seat frequently

¹ *Op. cit.* p. 38.

² The word ‘emotional’ is used implying ‘emotion’ in the sense defined by McDougall (*Social Psychology*, p. 46) as the affective quality of each of the principal powerful instinctive processes, and ‘shock’ as representing an emotional state conditioned by one or more definite experiences whose influence for a prolonged period is not under the complete control of waking consciousness. The above examples shew how persistent some of these may be. In the province religion makes her own there is great promise from investigation along these lines.

in the unconscious, and is derived from experiences which ignorance of the truth and lack of sympathy and insight in some of us whose work it is to teach have either to an extent induced or have at least failed to dispel. The manifestations of the soul's sickness may be of the nature of a spiritual *amnesia* or *dementia precox*, or may include alienations, whether hostile or pacific, from organised or unorganised religion, as well as failures to satisfy all the needs of life in the religion that has been learnt. Evidence has already been given of the effect, stated by the children themselves, of some of our badly chosen stories. It is impossible in a book of this size to do more than touch the fringe of the subject in its manifold ramifications, but it is hoped that inquiry and research will be stimulated in definite directions so that we may all, and our children especially, profit by the clearer guiding principles which must inevitably arise from such investigation.

Psychology has, especially in the fields of psychoanalysis and of those researches which have largely arisen from the study of dreams and of other unconscious activities of the mind, in the last few years definitely set herself the difficult task of solving the problem of the adjustment of man to his environment and also of his environment to man. When religion has had any real value it has always had these two objects in view. To-day psychology, with her thorough scientific method, is promising the greatest aid to religion if only leaders of religious thought can be sufficiently well guided to welcome her as an ally. As already noted, one of her most interesting achievements from the point of view of

a teacher of religion is the establishment of the fact that certain mental experiences have unpleasant or distressful affective qualities, and these the mind tends to repress ; but although repressed they are still present in the unconscious and therefore militate against the peaceful adjustment of man to his environment. Both religion and psychology are demanding in addition to the mere examination of these things and their scientific tabulation, knowledge of the ways and means of liberating man from their adverse influence. It is cold comfort to be told that they exist, or that they are "instinctive," or the like. The question is being asked, "Brethren, what shall we do ? " that each man may be one

" Whose armour is his honest thought
And simple truth his utmost skill !

Whose passions not his masters are,
Whose soul is still prepared for death,
Untied unto the world by care
Of public fame, or private breath ;

Who envies none that chance doth raise
Nor vice ; who never understood
How deepest wounds are given by praise ;
Nor rules of state, but rules of good :

Who hath his life from rumours freed,
Whose conscience is his strong retreat ;
Whose state can neither flatterers feed,
Nor ruin make oppressors great ;

Who God doth late and early pray
More of His grace than gifts to lend " ;

and this not only in the mind of the poet, but in reality.

It is here urged that the function of true religion is never to give such emotional shocks as those already referred to, but to nullify their adverse influence should they be received in any other way, however innate may be the source of the affective responses; that with S. Paul the Christian shall be able to say in truth, "I can do all things in Him that strengtheneth me"; and "that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord"; and with S. John, that this "perfect love casteth out fear, because fear hath punishment"; all of which statements but echo the Saviour's declaration, "He that heareth My word and believeth Him that sent Me, hath eternal life, and cometh not into judgement, but hath passed out of death unto life." Later in this chapter the subject of our teaching about death is dwelt upon at some length as a further example of the help that may be derived from such careful observation. If there is one outstanding liberation that our Lord came to bring to bruised and bound humanity it is that from the fear of death. As the writer of the Epistle to the Hebrews so clearly expresses it: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." The lurking fear of death often spoils human life still. It is entirely different from

that healthy instinct of self-preservation which is so beneficent. Any observer must know that in a crisis threatening the life of an individual, the desire and ability to preserve life are far more effective than a fear which may simply paralyse. Even though repressed, the adverse influence of this fear may be continually present in the unconscious, to be called forth at any moment by a favourable environment.¹ If our education fails to destroy this we have not taught Christ fully.

"It is an axiom in medicine," write Professors Elliot Smith and Pear in their volume on *Shell-Shock*,² "that correct diagnosis is the indispensable preliminary to the rational and intelligent treatment of disease. This fundamental principle is universally recognised in dealing with bodily affections; but it is the primary object of this book to insist that *it is equally necessary to observe the same principle in the case of mental illness.*" The present writer would likewise say that in cases of spiritual and moral disorder it is also necessary to trace the disease to its source; for only in this way can education in the first place, and re-education where necessary, give health to the soul of man through the ministrations of a healthy religion. And religion, whatever be its form, is the very mainspring and driving power of life; for what a man believes determines his conduct and the two together constitute what he is.

What can we do then to counteract or avoid the influences of the false ideas noted in the last chapter? First there appears to be need for clear and definite teaching on matters which hitherto, to say the

¹ See Appendix I. p. 193.

² *Op. cit.* p. 46.

least, we have been content to leave to the haphazard conjecture of the pupil. Let us consider at length certain of the more important of them, trying to understand, as we proceed, some of the causes of our former straying and of popular error, and endeavouring to grasp more firmly the teaching of the Master, which is so much more satisfying than any other because so completely answering to the facts of life.

I. Death, sickness and physical suffering as punishment.

When word was brought to our Lord that Pilate had slaughtered certain Galileans and had mingled their blood with their sacrifices and there was also carried to Him the popular conclusion that they must have been great sinners to meet with the punishment of God in that way, He repudiated such a verdict entirely (Luke 13¹⁻⁵). So did He also when a like verdict was passed on "those eighteen, upon whom the tower in Siloam fell, and killed them." In each case His comment was, "I tell you, Nay: but, except ye repent, ye shall all likewise perish." And repentance is a matter primarily of the spirit; it influences the body to a secondary degree; and must His words not mean: Except your outlook on life be changed (*μετανοήσητε*) ye will all meet spiritually the destruction you think has fallen on them? "He that believeth hath eternal life" (John 6⁴⁷).

We certainly have taught the victory of the Resurrection: Easter services, sermons and lessons are full of it:

"Jesus lives! no longer now
Can thy terrors, death, appal us";

but very probably a few days afterwards we have told the little ones the story of Korah, Dathan and Abiram; Elisha and the Bears; and through the year a dozen or more other stories in each of which death is the punishment meted out to the sinner. The two conceptions have been and are taught indiscriminately side by side and we then turn the poor pupils out into the world to make the best of them. And yet it was just this idea of death as a punishment arbitrarily meted out by a despotic God that the people expressed who told our Lord about the tower in Siloam and which He rejected. It is the same thought that the Book of Job combats, although the solution was not truly complete until after the Resurrection, when the problem of death was solved by the Saviour's conquest. Before His death He had taught, "Be not afraid of them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell." Surely there was design in putting the soul before the body in these words. If some would reason, "It was only upon sinners that death was visited in the stories you mention," one would reply that if an arbitrary dealing out of death is a punishment for sin, you and I are among those who ought to have been dead long ago for we certainly have deserved it as much as most of those of whom it is related in the stories mentioned that they suffered physical death for their sins. Such an attitude, moreover, is directly opposed to that of our Lord whose title was "The Friend of Sinners." Even on the Cross He could pray for His murderers that their hearts might be changed and they forgiven. He

refused to despair of men who were not already spiritually dead: "Whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: because they said, He hath an unclean spirit"; and some of us still wilfully and persistently cast truth and the Spirit of Truth behind our backs yet continue to live physically.

In our own country it may be difficult for the popular mind to formulate clearly, if at all, the reason why death is still the supreme penalty of the law. This makes all the more urgent the need for definite and unmistakable teaching upon the matter. The despot or the corporate body of rulers of a country, so long as their position of complete supremacy is maintained, can protect their rule and authority in the last resort by the death of those who offend against them. We are apt to forget the history of the human race and of our nation in this respect, but they undoubtedly have a great, although perhaps unconscious, influence upon the general attitude towards death as a punishment. Pugnacity is a primal instinct of man and the compassing of the death of a fellow-being is one result of it.¹ Society through her rulers and by means of penalties of which death is the greatest, still protects herself from those who offend against her. It is rather hard for some of us to think that only about a hundred years ago the crimes punishable by death in England were reduced by more than one hundred.² Although in practice

¹ For an examination of the principal instincts and primary emotions of man and their influence on conduct, see *Social Psychology*, by William McDougall.

² Sir Robert Peel's Act, 1823.

the sentence was not always passed where the law sanctioned it, many revolting executions took place at that time, such as when a boy of thirteen was hanged for stealing a few shillings and on the scaffold cried for his mother. Some still living among us can remember gibbets on heath and turnpike and executions that took place in public. The influence of such retribution as these things indicate and which to some extent determines the attitude of the natural man in all of us towards our fellows, appears to find fertile ground in the young of our poorer and rougher communities. "What shall I do with him?" asked the headmistress of an infants' school in such a quarter after discussing with a class just under the average age of five the misdemeanour of one of their number. "Look, he is very sorry," she added. "Whip him," said several, although corporal punishment was not used in the school. "But look how he is crying, I am sure he is sorry; shall we not forgive him?" they were asked. "No," it was urged by the more clamorous, although no doubt many were silently sympathetic, "I should give it him, Miss —, now you have got him. Perhaps he won't do it again" (meaning, you may not have another chance), and so on. Instinctive pugnacity and its off-shoots of vindictiveness and retribution must have been noticed by all observers in children, and particularly in those who are left, as so many of our neglected children are, in a condition of indiscipline for many hours daily.

In theory, and too often in fact also, such retribution is still the law of many a home: the threats of death, or of being "taken away" to a reformatory school

or to sea are frequently used in cases of extreme misbehaviour because they are found to pay so well. Nursemaids and others for the same reason tell frightening stories of dire calamity and horror and hold out dreadful threats. They provide short cuts to a quiet life and embody laws of fear which sometimes yield effective, if degrading, ways of obtaining discipline. "Would you please see what you can do with him, Miss —— ?" requested the mother of a boy aged five, attending a school in a rough, city district; "His father has beaten him and I have, till his back was all black and blue, and we daren't beat him any more because of the neighbours and what they might say if they got to know." The lad had recently been admitted to school and his crime was that of running home during play-time; and the parents feared the payment of a fine for his non-attendance. "There is only one thing that makes him good," the mother concluded, "and that is, I tell him that a man will come with a big black bag and will put him in it and will take him away. That always frightens him and then he is good."¹ The headmistress knew that the boy would soon drop the desire of running home at play-time because she had had similar cases, and had already appealed

¹ As mentioned on p. 100 the war has revealed very numerous evil results of such foolish threats as these, but they are also at other times disclosed. A boy aged three was brought to be baptised, but when lifted so that he could see into the font, he fought so strenuously and successfully that the service had to be abandoned. Subsequent investigation shewed that his mother had threatened on occasions when he had been "naughty," that she would put him in the copper. A great deal of evidence might be gleaned to shew that a suitable association or environment is all that is needed in normal life to call forth such fears, and that they also make up much of the latent content of dreams.

to the other little ones to love him and make him as happy as possible, so that he would wish to stay at school. She had no idea of what the parents were doing. The difficulty, indeed, in some such schools is to get rid of the children after school hours, so great is their affection for their teachers and for what school gives to their lives. "I do wish you was my mother," said a little mite of five, running up to and throwing her little arms round her teacher in an expression of what was the purest affection one mortal can give to another. But it will be at once seen that the whole attitude of the parents was wrong in the above case, which is typical of many thousands. The parents' view of the matter was rough and ready: The boy is doing what to us is wrong and may get us into trouble, so we will frighten him out of it by exacting retribution in the form of beating his body or by the threat of more terrible punishment.

Those who have to deal with criminals and offenders brought to justice know only too well, however strange it may sound to others, that the person guilty of what is termed real criminality shews no remorse—no sense of the guilt of his crime, but on the contrary firm belief in his own guiltlessness. He is always ready before and after the act, it would seem, to justify himself and his action, and as for the consequences he is prepared to gamble on them; they are at least uncertain. Dr. Charles Mercier¹ summarises the position of the professional, not the occasional, criminal thus: "The root of crime is selfishness. With but very few exceptions crime is committed in order to secure for the criminal some profit, some

¹ *Crime and Criminals*, p. 278.

satisfaction, the gratification of some desire or of some aversion. Now, if the criminal is assured beforehand that his purpose will be achieved, but that it may entail upon him unpleasant consequences, he will not as human nature is constituted, be much deterred from the action he contemplates. He will take the risk. When the risk of suffering unpleasant consequences is not great, he will certainly take the risk. When the risk is considerable, he will still be inclined to take it, for the gratification that he gains by the crime is certain, and the punishment he may suffer is uncertain. . . . The habitual criminal in the higher ranks of crime, the forger, the coiner, the breaker of jewellers' safes, the accomplished swindler, in short the professional criminal as we may call him, is by nature a gambler. It is his delight to run risks and to gamble on chances."

How far are we definitely encouraging a like gambling attitude towards sin and its consequences by teaching, under whatever guise, indiscriminate physical or material retribution which experience shews is only sometimes meted out as a penalty for sin? For let us be clear upon the point that when we have given a lesson, as we call it, upon one of the subjects in the calamitous list of Bible stories already noted, there is always covertly or openly revealed wagging its tail throughout or at the end, the application: That is what will happen to you if you do things of that kind! But soon the pupil learns that *will* equals *may* in the moral; and from the number of times he gets off scatheless it is well worth while gambling upon the chance of escape.

We thus fail because we have not put spiritual

things first. The children who state, "If a boy does wrong it is always on his nerves and he cannot enjoy himself the same," are recognising spiritual laws; and these laws of the spirit which rule the whole man can be understood, for they go right to the very heart, whence proceeds all sin, and where the gentle stirrings of the grace of God awaken and restore to consciousness and reinvigorate the life of the soul that has been dead through sin. Writes one boy: "God will punish him the same way as He punished Adam and Eve, he will be separated from God. Sin separates us from God." The wise schoolmaster in this case had taught the story of the Garden of Eden in the way this statement indicates: that it was a story handed down from a hoary and very distant past, and is recorded for us for the sake of the great spiritual lesson the boy has enunciated and also for that other great lesson that whenever sin crept into the world it came as a result of man's disobedience to God; and that all sin whenever and by whomsoever committed is similar disobedience to God. But if the story is told without such interpretation, the dominant impressions will be made by the punishments of the driving out of the two human beings from the garden, the angels with the flaming swords, the cursing of the ground, the thistles and the thorns, the sweat of labour (involving an indignity in work which is contrary to Christian teaching), and the final return to the dust whence man sprang. All these things are physical, and if the story is told as literal history they obscure the moral and religious intent of the narrative, which is its greatest value.

Here is the first and greatest punishment for sin—that we have wilfully separated ourselves from God: that we have by our own choice lowered ourselves to a position nearer to Satan and to the beasts, rather than rising by the grace that is ever ready to our aid to that which is higher in the scale of humanity and more akin to the Divine. The whole character has suffered loss, and this is a loss more grievous than that of a limb or even of physical life itself, for whereas these are temporary gifts to be laid aside after our short sojourn here, our characters will last us for ever. Dives and Lazarus each took his character with him when he died, and so did Judas Iscariot and also the penitent thief. Not only does the character suffer loss as a punishment for sin, but God-given conscience goads and will not let us rest till we endeavour to make good the injury; till we “come to ourselves” and acknowledge that we have sinned against heaven and before our Father and have forfeited thereby our privileges of sonship; till we have confessed and made amends as far as in our power to the fellow-being we have injured.

The boy who wrote as follows approached the truth of the matter, and with a little more assistance would easily have appreciated an even more comprehensive view of the laws of spiritual punishment.¹ “If a boy or a girl steals and is not found out he or she will receive spiritual punishment. In this way, if it is a secret, no human body will know. But there is somebody who knows and that is God, and God will make the boy or girl uneasy and make them feel,

¹ As will have been noted, the question mentioned on p. 78 was at times varied so that stealing was cited instead of lying.

right down in the bottom of their hearts, that somebody knows. That is spiritual punishment." This boy was the only one in his class, numbering about fifty, who made anything approaching so clear a pronouncement. More than half of the others declared that physical retribution such as has already been referred to would be visited upon the offender by God. When asked whether he had thought out for himself the conclusion to which he had come he said he had, from what his teacher had told him ; but she at once said that she had not spoken definitely about it although it had underlain much of her instruction. Unfortunately, many of the children had obtained, from whatever source, very different predominating conclusions, and the case is cited so fully to shew the great need for definite and unmistakable instruction on the subject.

Statements in essays such as : " If a boy tells a lie and is not found out God will not punish him, if he is punished he brings the punishment on himself," and " It was her conscience that punished her, not God," indicate the danger of giving the impression that God has nothing to do with the conscience. A like danger arose when natural science came into prominence in the last century and was taught as though it had no connection with God at all. Hardly yet is there a clear general recognition of the fact that science is the examination and application by man of God's laws governing nature. Let us not make a similar mistake in the investigation of spiritual and psychical laws now proceeding so rapidly. In thinking of the conscience, rather should we clearly point out that God has given to each of us a conscience

which He desires us to use and keep healthy, and He has done so because He loves us and wishes us not to lower but to raise ourselves in the condition of our being. Let us shew plainly to the children the truth that *the most degraded and terrible animal in the whole of creation is a human being who has wilfully killed his conscience* and who refuses to hear the voice of God through it ; for man, bent on evil, has so many greater gifts of knowledge and skill than the animals, so much greater brain-power to use in the accomplishment of his evil designs. Let us place the spiritual nature of the injury and loss resulting from sin in its rightful, which is the foremost, position. And finally, let us demonstrate convincingly that the great punishment for sin lies in the separation from God which is its inevitable and invariable result and that there can be no relief until the return to the Father's love is entered upon.

And what of physical death, sickness and suffering ? Are we to teach that they never result from sin ? By no means. That would be contrary to the truth. Rather is it our duty to teach quite plainly how these arise. The death, sickness or physical suffering of any individual may be placed in one of the following categories :

- (a) From natural causes ;
- (b) From accident ;
- (c) From design.

Let us consider each of these in order.

- (a) *Death, disease and suffering from natural causes.*

With such examples before him as the man sick

of the palsy, who was healed with the words "Thy sins be forgiven thee," and of the lame man at the Pool of Bethesda to whom our Lord afterwards said, "Behold, thou art made whole: sin no more, lest a worse thing befall thee," it is impossible for the Christian teacher who does his duty to avoid giving clear instruction as to cause and effect in such cases, which are also common enough around us. It is well known, the doctors have told us often, that half the beds of our hospitals could be closed if only there could be swept away from our midst the sins of drunkenness and impurity; while every clergyman must have heard, and some very often, at the side of a sick-bed, the confession "I know why I am here; I have been doing wrong. Would you please offer a prayer for me?" These things should be clearly explained to the children, who should be plainly warned against them before they leave school; and they should see the intention of the law of God for our bodies expressed so tersely in our Duty towards our Neighbour: "To keep my body in temperance, soberness and chastity." There are, of course, other sins such as over-anxiety and various forms of failure to exercise "self-reverence, self-knowledge, self-control," which often result in bodily sicknesses and any one of which may issue in death; but as our main purpose is to indicate principles these need not be referred to in greater detail. When all such illnesses from sin have been exhausted, however, there remain a great host which cannot be traced to such sources. They arise simply because we are mortals, possessed of imperfect spiritual and physical nature and exposed to the devastating assaults of disease.

In this connection opportunity will be found for sensible explanation of the final words of the Second Commandment. The extracts already given from essays shew the great need for this. The references are very numerous and generally reflect the thoughts expressed by the boy who wrote: "God's order is this, that if the people don't obey Him, they will be punished by the sins of the fathers falling on their children." It may be pointed out clearly to our children that the Jews perceived that certain physical weaknesses and evil tendencies were handed down from parents to children, and that some of these were the direct result of the parents' sin. The Jews understood only part of the truth when they formulated the law of visitation "unto the third and fourth generation" in terms which signify its general application to all cases of sin. If the little ones are too young to understand such an explanation we should take care that we do not teach the actual words to them, nor until there is possible an appreciation of the endeavour made by later Hebrew teachers to proclaim a much more individualistic doctrine. It was the prophet Jeremiah who at a much later date declared, "In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge. But everyone shall die for his own iniquity: every man that eateth the sour grapes his teeth shall be set on edge." ¹ At about the same date the prophet Ezekiel proclaimed the same doctrine to his fellow-exiles in Babylon: "Behold, all souls are Mine; as the soul of the father, so also the soul of the son is Mine: the soul that sinneth, it shall die." ²

¹ Jer. 31²⁹.

² Ezek. 18⁴.

The truth remains that to-day we often suffer for our fathers' sins whether they have had spiritual or physical consequences, and many of our own sins as a nation and as individuals will influence the spiritual and physical well-being of generations to come. The child reared of drunken, immoral, lying, or godless parents and growing up in such an atmosphere, will, but for the grace of God, tend to contract those habits ; while thousands of children die annually or grow up suffering in England as a direct result of venereal disease or debilitated constitutions handed down by their parents whose sin, in many, though not all, cases initiated the failing. Yet in spite of these and kindred disabilities it is also true that the grace of God will over-rule them in the individual heart that will receive Him. The words of the commandment recognise something of this truth in saying that the mercy of God is shewn unto " thousands " in them that love Him and keep His commandments. The converted drunkard, debauchee and prostitute, rearing their children in the fear of God and finding their own peace also in His service, as well as the crippled and pain-wracked old woman of the workhouse hospital whose gentle, happy, strong Christian influence is recognised by all to be the greatest power for good in the ward, vindicate in themselves, as do thousands in like positions, the supremacy of the love and mercy of God. This is part of the Gospel we have to teach our children : " Him that cometh to Me, I will in no wise cast out."

(b) Death or suffering from accident.

Accidents also may or may not be the consequence of sin. The death of Bill Sikes, as it is recorded, by being hanged by the neck in the noose which he had hoped to slip over his body to aid escape was in fact an accident. It resulted from his highly nervous, unbalanced condition, which again was the result of his guilt and the fear of being brought to justice by his pursuers. The children make a true analysis of the case who say that in certain of their own experiences wrong-doing has been succeeded as a consequence by an accident. They are sufficiently discerning to see that the nervousness and forgetfulness which follow transgression set up favourable conditions for accidents. "We might be thinking of being found out," writes one boy, "and going walking about not thinking where we are going and get knocked down with the traffic." In like manner but in grosser degree a drunken person who is knocked down and injured or killed meets with the accident as a result of his sin, whereby he has surrendered control of his movements. But there are thousands of accidents, such as the one when the eighteen were killed by the fall of the tower in Siloam, which have nothing to do with sin (unless their cause be sinful ignorance or carelessness) but again result from the imperfection of our human and terrestrial state.

Some children perceive that other and kindred ills follow by natural sequence from transgression, as the following statement by a very intelligent boy aged twelve shews. "I told my grandma that I had been playing out when I had been to the pictures.

Although my grandma said nothing I was sure she suspected me. When I went to bed the thought troubled me and I could not get to sleep. At last about twelve I fell off into a troubled sleep. The next morning I did not feel refreshed after the sleep, the breakfast was not good and when I went to school I could not get my arithmetic right. English lesson was just as bad. I frabbed¹ quite a long time trying to find suitable clauses. Playtime arrived and I had to give science charts and different things out. One teacher came along for oceans of stuff. I found half and then the zinc had vanished. I searched all over the cupboard and could not find it until at last I found it on the top shelf. Where could the hydrochloric acid be? For fully ten minutes I searched before I found it. Another came for three charts. I pulled all the four sections down and searched through about eighty cards. At last I found them on the first section under my nose. Afternoon arrived and I could not get on with my composition, mapping was as bad. I tried hard to forget about the lie but it still hung upon me. The school loosed and I trudged home. Every time I met my grandma I was in constant fear of her questioning me but she did not. After tea I attended my lessons and began to answer my test paper. At last I came to the question, 'What is the difference between convertible and unconvertible money'? Half an hour lapsed before I finished this. The other questions I finished without much trouble but the feeling still haunted me." Enquiry shewed the above statement to be true in every particular, and the boy added that in

¹ A Lancashire term meaning "made fruitless attempts."

order to get rid of his sense of guilt he confessed to his grandma about a fortnight after he had told the untruth. When asked why he confessed he replied that he thought it was right to do so and that afterwards his conscience was clear and he was a much happier boy. But the subject of confession must be referred to on a later page.

(c) *Death and physical pain from design.*

Death or bodily suffering result from design when a person deliberately takes his own life or injures himself, or his life is taken or his body injured wilfully by another, whether acting in an individual capacity, as in the case of murder, or as representing a community, as in the case of war or of legal execution. Examples will readily occur to the mind, and here again the death or other consequence may be the result of sin proceeding from the heart of one or more of those concerned. Had Bill Sikes not been hanged by accident he would most likely have been executed for the protection of the community as a consequence of his sin as a murderer; but the judge who pronounced sentence would have concluded with the words, "And may the Lord have mercy on your soul"; for our civil law possesses the virtue of placing, by its very terms on such an occasion, the supreme judgment and sentence in the hands of God.

Our teaching fails lamentably, because it does not offer an adequate solution of the facts of life even as far as the truth has been revealed to us, when we do not point out unmistakably that not all distress of mind and body and visitation of death is the consequence of the sin of the individual concerned: that

there are thousands guilty of unrepented sin who go unpunished in this life but that this fact in nowise diminishes their guilt : and that over all is the final judgment of God. *Moreover, these laws of God by which sin inevitably incurs punishment—even though the sin may be repented of and later fully forgiven—are laws that have all been made in love.* The question, “ Do you think it was a good or a bad thing that the man sick of the palsy became ill ? ” inevitably brings the answer from children, “ It was a good thing.” When further asked, “ Why was it a good thing ? ” the reply is always, “ Because if he had not become ill he would have gone on sinning more and more.” Similarly the goadings of the conscience are seen to be for our good ; they also mark the beginnings of that godly sorrow that worketh repentance unto salvation. The statement quoted from an essay, “ I think God will never punish by sending sickness, either to the girl or to her parents, for He wants His people to be healthy,” expresses God’s highest will and purpose for *perfected* humanity, and one which we should keep constantly before us ; but it is by no means true of our present imperfect state wherein sickness and death are allowed ; for we often flout the laws which make for our health and thus bring sickness upon ourselves ; while at other times the laws of sickness and death operate because of the imperfection of our physical nature. Not that God has nothing to do with these things, nor that the path of ease, pleasure and freedom from trouble is the way of true happiness or of salvation. The Divine power sometimes produces the finest characters from under the heaviest physical and material disabilities. As

to the latter, they are all over-ruled for those who live in Christ, Who gives to us a share even in His great victory over death. So that, as was said before, the great thing that matters is not when or how we suffer or die, but how we live and what we are. This is again part of the glorious Gospel we have to teach our children.

What then must we get rid of if our teaching is to put our young charges into their right relationship with God and to answer to the facts of life? We must take care never to give the impression that God is an arbitrary despot, sitting aloft on a throne, using his all-seeing eye for the detection of sinners on whom in a purely capricious manner he may wreak retributive vengeance at whatever time and under whatever circumstances he chooses. God is certainly not like that. Any Bible stories which possess the danger of leaving such an impression must be omitted, until the pupils are old enough to see that either the conclusion is faulty, owing to men's imperfect knowledge of God at the time the inference and record were made, or else it represents the truth only in part and so far as the writers of the narratives or the people of the time were able to perceive it.

Let us also cease to give the idea that God is a kind of spy. In this connection the text "God knoweth your hearts" (Lk. 16¹⁵) is greatly preferable to "Thou God seest me" (Gen. 16¹³) for the infants to commit to memory. Echoing the impression derived from the latter text a girl of Standard VII. writes, "She thinks that nobody has seen her, but all the time God has got His eye upon her"; and another says, "Nothing, not even a tiny action escapes Him";

while a boy of Standard Ex-VII. states, "He will be punished by God, the eye which saw him steal and deny, and no one only God knows how he will be punished." There is much evidence to shew that too much care and thought for the effect of texts upon the minds of the little ones cannot be exercised. There are still in existence in the schemes of religious instruction for certain schools, lists of texts tied down to the rungs of the alphabet. Among them the one for letter "I" is Proverbs 8¹⁷, "I love them that love Me; and those that seek Me early shall find Me." If children who have been taught this text are asked, "Does God love those who do not love Him?" they invariably answer, "No, He does not"—although the Parable of the Prodigal Son and the whole of our Lord's teaching tell us that God yearns in love over the sinner, while grieving at his sin. Even the writer of Proverbs places the words in the mouth of Wisdom personified and does not ascribe them to God, so that we are without excuse if we present them as the words of God, for He is not as these words represent, nor is He a spy. Far from His being one who is always on the look-out, like the policeman, for offenders, He *knows* all about us, even to our very inmost being. He knows when we are even about to do wrong and always speaks to us then, as the children from experience readily tell. "Your Heavenly Father knoweth," are the simple words of the Saviour, and His revelation of the Father has shewn that our whole lives, with all their shortcomings, aspirations and achievements, are open before Him. Punishment under the Divine dispensation in this life, we thus see, whatever may

be its form, is in accordance with laws whose object is spiritual and which the All-Father has made because He loves us. For one and all, whether punished and restored in this life or not, there remains the judgment of the life to come. This brings us to our second point.

II. The Life of the World to Come.

Perhaps the following correspondence will most easily explain what is very largely the present position and how we may endeavour to remedy it.

(a) Letter from the headmistress of a large infants' school after a staff conference.

" We were having a discussion especially about the note in the Syllabus on the raising of Jairus' Daughter—' God was taking care of her all the time ; she was safe as when asleep.' The question was raised : are we to give definite teaching on the point that after death the spirit goes to Paradise ? This is right of course, but many small children—in fact all I have talked to—have the idea that they go to live with God in Heaven or to be angels after death. Either answer I have accepted and let the child go on believing. They are both wrong and we came to the conclusion that it was better to give definite teaching to children of five years and upwards and to counteract the other ideas. I have never done this so far—to me they seem the only answers given by parents to a child's question about one who has died, when the matter is answered at all. Changed conditions of life ; the death of so many fathers and brothers in the war ; call for an answer direct and

honest to the child's question asked or unasked, but always felt, 'Why does my daddy not come back?' Will you please let us know whether you think this direct teaching is advisable. . . .

"P.S. In looking through some children's hymns I have just come across one beginning,

'Around the throne of God in Heaven
Thousands of children stand;
Children whose sins are all forgiven,
A holy, happy band.'

(b) *Reply.*

"Your statement of the indefinite nature of our teaching regarding our continued life after this sojourn here is both clear and true. The children are thinking about these things very much in these days, as you say, and I am sure we ought to give to them from early years our Lord's own teaching on the matter. His words 'To-day shalt thou be with Me in Paradise' make quite clear the fact that when we die, if we have not completely rejected God, we go, as our Lord and the dying thief, to Paradise. This we echo in the words of the Creed which the children learn quite early, 'He descended into hell.' If we ask them when we shall rise again from the dead they answer 'At the Last Day.' But if they are taught that they go to Heaven when they die there is no room for a Last Day and a general Resurrection. Our belief is that what was accomplished in our Lord on the third day will be accomplished in us at the Last Day. The details of all this are hidden from us, but some things are clear: our Lord's words 'To-day shalt thou be *with Me*' would surely mean to the dying thief that they would be in Paradise together,

and would know and recognise one another and be able to commune one with the other—what a wonderful time of privilege that would be for the thief. We may be sure also that our Lord in His spiritual and very real presence is with those in Paradise now, and that they have both a clearer vision and a truer knowledge of God than we who are still in the flesh—but again the full details are hidden. We thus enter on a period of fuller progress at death. That is God's way; not that of a complete change into an entirely different order of beings such as angels. Hymns are often terrible corrupters of the truth and therefore we must exercise the greatest care in their selection. I am sure we cannot be too honest with our children."

(c) *Answer from headmistress.*

"... To be quite truthful I have never gone further than the fact that Jairus' daughter was dead. Where her spirit was I have never emphasised, although I have taught God's care for us in death—rather vaguely now I admit—and the fact that we shall all meet and know our loved ones after death. We shall all endeavour to go a little further with the subject now and emphasise where the spirit had gone and a few simple facts about Paradise to prepare the children's minds for the teaching in the higher classes. We agree wholly that definite teaching on the subject is very much better than a hazy muddle."

There is indeed need for definite teaching to clear away "muddles" in this and other matters we have hitherto been content to allow to mix as they will. The above treatment is by no means adequate, but

there should be imparted as the scholars are able to receive it the knowledge that

- (i.) Our dear ones in Paradise are praying to God ;
- (ii.) They praise Him ;
- (iii.) They are learning more and more about Him ;
- (iv.) They do work for Him, although we do not know details of it. Possibly it entails, in addition to learning, teaching others who do not know so much as themselves about God. In any case it will be good and ennobling service.

(v.) We shall see and know our dear ones when we go to Paradise.

(vi.) They are " with Christ " more than we can be here.

This is, of course, a mere summary ; an adequate treatment of the whole subject cannot be undertaken here. For that the reader is referred to the late Dr. Swete's book,¹ where will be found a most true, beautiful and simple exposition of the life to come. When children are taught the faith clearly concerning Paradise, the " communion of saints " becomes a living and real part of their lives, extending beyond the fellowship of Christians here, and it ministers untold comfort and strength. Surely our Lord wished us and our children to know these things and not to leave us in a " hazy muddle."

When the later years of school life are reached more definite teaching may be given about Paradise representing a *condition* of the soul rather than a place, and that the element of place is very minor, as also in the case of Gehenna. Let us also make clear to them before school days are over, that Heaven

¹ *The Life of the World to Come*, S.P.C.K.

is not "up there," for that would be in the direction of the feet for our brothers in Australia, but that our Lord has taught us that it is God's special abode where dwell the Three Persons in one ever-blessed Trinity and the holy angels; and where at the Last Day will enter the whole of redeemed and perfected humanity, thenceforward to live with complete understanding in the full presence of God. But here again, because of the present weakness of human understanding and the poverty of human thought, we speak, as did our Lord, of Heaven as a place rather than a relative condition of the spiritual life. There is danger of over-riding revelation and commonsense in the modern philosophic definition of Heaven that it is "everywhere where God is." The present writer once knew a devoted Christian old woman who lived in a back-to-back house in a slum court of a large industrial town, and although the sole downstairs room, which served for washing and eating and cooking and sitting, had in its window looking out on to the ash-pits a beautiful geranium plant which the old woman tended with sedulous care; and although she sat in the evening and smoked a clay pipe; and although she never missed the service at the mission nor her prayers; and although she sought the grace of God in Holy Communion, and He was undoubtedly in her heart, continually giving it sufficient grace, and also in her squalid home; he would be a brave man who would say that either her heart or her home represented Heaven. Those things which were holy and uplifting in her life were but an earnest of her inheritance. Conditions will be entirely different because so infinitely more per-

fectured when we meet, the old woman among the foremost, in the place and the degree the Saviour has gone to prepare for us.

And let us not fail to make perfectly clear to our children that, as mentioned before,¹ hell-fire but represents purification by destruction, as in a fire, of that which is foul; and that it does not mean eternal frizzling and physical torture. When the matter is presented to young people in spiritual terms they begin to understand the reasonableness of the dispensation under which their lives have been given to them, and also something of the grandeur of the eternal purpose of God for us all and of the glorious enterprise of co-operation with Him. When asked what would be the best thing that could happen to those who have wilfully effaced the goodness that is the image of God from their hearts, and have from their own choice given themselves up to all that is corrupt, wicked, vicious and unclean, so that no vestige of good is left in them, children readily volunteer that it is a merciful provision that such utterly depraved beings should be wholly destroyed. But again is raised the question, ever present to the thoughtful teacher: At what age should we place these thoughts before the minds of our pupils? As indicated above, the ideas of Paradise and Heaven and of God's sorrow and pain when we sin, may be taught from the time of the first development of a knowledge of what death means and of a consciousness of sin respectively. Many of God's laws of punishment will be naturally and normally brought before the children while they are quite young. The healing of the man

¹ P. 93.

sick of the palsy, for example, placed in the scheme at the end of this book among the lessons for pupils aged six and seven, involves in a living and interesting way the truths that in certain instances sickness follows as a result of sin and that God forgives the penitent. Teaching concerning the final judgment is found from experience to be healthily comprehended and assimilated from the parables of The Ten Virgins and The Tares, placed in the syllabus for the season of Advent in the lessons for children of nine. In this way, with careful selection according to age, observation shews that the spiritual truths underlying such lessons are readily understood, while the more definite formulation and the more detailed significance of their spiritual nature in all its bearings, as dealt with in preceding pages, may best be treated at the age of about twelve or thirteen.

In whatever class of society the children may move it is our duty to teach from the earliest years the truths of the life to come so that when the individual is brought into actual contact with death it may have something of its true significance, with neither a drab materialism nor with characteristics favourable to an emotional shock that may have life-long adverse effects. The whole question has not been sufficiently investigated, and many of us are awaiting the further help that the psychologist can give after exhaustive examination¹; but the present writer is of the opinion that the only safe and healthy course is to give to the little ones from their earliest years a

¹ As indicating lines of investigation and for a small amount of evidence, see Appendix I., *The Effect upon the Mind of Contact with Death*, p. 193.

true and spiritual view of death, not omitting their own death. This latter is perhaps most easily explained to the youngest children by the analogy of leaving one's coat behind on a table or chair and going out of the room. When we die we leave our bodies behind and we go on to Paradise to live with God. Because our bodies are done with, they are reverently put away.

All the evidence goes to shew that, as said before, the Christian teacher who neglects to prepare the young minds of his or her charges for contact with death is avoiding a beneficent and imperative duty. Moreover, as intimated previously, such instruction can only be effective in the time of crisis if its truth has been so imparted as to dominate completely all adverse ideas—if the appeal has been so clear and convincing, and the spiritual and eternal elements have been made so supreme, that not even death itself can separate the soul from the love of God so all-powerfully comprehended.

III. Confession.

One further matter must be mentioned before leaving our examination of these vital principles of religious education and that is the subject of confession. In answer to the question "Why is it wrong to steal?" it is far from common to find any mention of the fact that injury is done to the one from whom the article is stolen. That the thought is not at all prominent in the minds of the majority of children is shewn if the further question be asked, "If a boy steals something and afterwards is sorry for what he has done, what should he do?" It will be found that con-

fession to the one wronged and restitution, and also the reasons for them are more often than not omitted altogether. When thefts are actually committed there is an exactly similar lack of thought for the one injured. Let us consider, by way of illustration, a case sadly typical of many to be found in the annals of the juvenile offender. A boy stole seven one-pound treasury notes after breaking into his father's drawer, and taking a younger lad with him started on a railway journey, alighting where he chose and spending as he went, until only sufficient money was left to return home. He then remarked to his companion, "All we have to do now is to buy a thick stick and wait for some young lady coming along with a satchel, and knock her down and take the money from her bag." Then came the first complete victory of thought for others on the part of the younger boy, who said, "I'll not do that to anybody; I'll starve first." They eventually returned home. As in such larger offences, so also in thefts from mother's milk-jug and larder and from playmates, there is an absence of sympathy with the one wronged. The great problem of discipline is wholly involved in the ability and willingness to look at the matter from another's point of view. Anything we can do to encourage acts of kindness and consideration for all around, both inside and out of school, is of the greatest service. The headmaster of a school of 340 boys in a rough, city area, who maintains a most healthy discipline, writes in the course of a letter in answer to a request for an account of how his discipline is achieved: "Of course I make it my business to study each boy as far as I possibly can—his

temperament, home influence and district environment, and as far as possible work in a natural way upon these. I often leave a boy 'thinking.' Sometimes I leave him overnight before I discuss his case with him, and have found it a very good plan. Some boys only 'think' when the sword is over their heads. I find this quite a good course even for serious offences. A 'regular criminal,' *i.e.* one who would in the ordinary course require punishment for trivial matters as well as more serious ones, I cause to keep a personal diary of all his misdeeds, large and small. He begins to 'think' and I have never had to continue the process much longer than a week." There can be no doubt that there is here an indication of the root of the whole matter; for sympathy with the wronged and the injured is akin to the Divine in us and until it is established there can be no true deterrent from transgression, nor any true repentance or confession. "Some people will not steal," writes a discerning boy, "because they are afraid of being put in prison. These people should not be trusted because if they knew they would not be punished they would steal outright." "It is not fair to steal," says another, "because we are taking someone's property." And again, "If a boy has something and we take it when he is not looking it is not fair to him." Is the element of consideration for others sufficiently prominent in our teaching? Do we adequately explain the reasons why God has given us the laws forbidding theft, lying and other sins? Many children say it is wrong to commit such sins "because it is breaking God's commandments," and there they stop. If further asked why God gave such commandments

they can as a rule offer no reason. At times the whole scheme is clear to the child's mind, and the peace and spiritual health that result are plain. "God wants us to love everyone," writes a girl, "but if we steal we are not loving, but causing misery and hatred."

When children's ideas of confession are examined, a remarkably common feature appears to be that it is usually considered quite sufficient to tell God of their sin and ask His forgiveness. "If I tell another lie and do not tell my mother I shall confess it to God," says a girl, "which will be better than having it on my conscience." As pointed out in the previous chapter¹ many do not confess to the one wronged for fear of the consequences. They either dread a thrashing or that they will be lowered in the estimation of the one to whom confession is made. One girl puts the latter consideration very aptly thus: "If you have ever told a lie to anybody and you happen to meet them, you are always nervous and on the point of telling them, and then you think, and think what they would think of you, and you don't tell them." The following expresses so fully what is present in the thoughts of most children in this respect that it is quoted at length: "In her mind she is very miserable and wants to tell somebody to ease her mind. Then she thinks of the punishment that will be put on her. She thinks how dishonest her friends will think her. She thinks how horrible it would be to be sent to bed before everybody else and perhaps get whipped. No, she will keep it to herself and try to forget it."

It may be that in the present state of ignorance of

¹ P. 96.

the treatment of children among certain parents and adults it is good that confession is not made to some of them ; but this is not the ideal to be aimed at nor should it obscure the higher course. " I went and asked God for forgiveness, thinking I would get peace that way, but still the lie preyed on my mind and I nearly let it out several times, till at last I thought my punishment could be no greater if I had told my mother," expresses one child's fear. Where real love reigns in the heart of the child and he has learnt to know and value the love of God and parent and fellow-being, his thought will be that which a girl attributed to the prodigal when he had at length come to know the preciousness of his father's love : " I will do anything for you if only you will take me back and love me."

Let us then take care that the God we bear to our children is lovable : possessed of an entirely strong and infinitely tender love : not because of weak or sentimental indulgence, but because of an all-powerful and all-protecting companionship that is sufficient for our every need and for the whole range of life. The best way to any child's heart is to be its companion and friend. Unfortunately, to a vast number, God and many adults are equated with the avenging policeman, for that is their character presented to the mind : they are among those to be dodged, not loved. And parents continue to be broken-hearted and to wonder why their sons and daughters seem so heartless and ungrateful when they have grown up ; whereas the truth is that they have only been allowed to grow up on sufferance ; and all the time there has been smouldering rebellion in their young hearts that

gradually or with an explosion has eventually broken out into the open. One of the greatest of present-day needs is the education of parents and others who have had no training, but are responsible for the oversight of the young. Schools for mothers are doing much noble work on the border of things, but they will use only half their opportunity if they stop short at feeding and clothing and washing and sleeping. How children should be treated in spiritual matters is knowledge that is needed, including the use of the parents' speech, looks, powers of interest and encouragement—in short, the elements of loving friendship rather than of tyrannical possession. In many elementary schools "parents' days" have been established so that they may learn by observing the teachers' conduct with the little ones. Could these be more frequent and general nothing but good could come of them. Several of the ablest headteachers of infants' schools to whom the matter has been mentioned have spoken of it as the only course which appears to them to be both practicable and effective in a direction which they all acknowledge to be of vital importance. Nothing can replace the influence of the home and of the parent, and it is a weakness of our present educational outlook that so little attention is paid to them.

The sense of comfort and relief after confession is acknowledged by the children and is unmistakable. "When a boy tells a lie and then tells his parents about it," writes a boy, "he will feel a lot better. Even if he gets a thrashing his mind will not trouble him any more." "Sometimes we have no peace," says a girl, "till we have confessed the lie to some-

body, but there is always one comfort and that is to pray to God for forgiveness. It may not be forgiven straight away because God will see that we are in earnest and have faith in Him, but in time He will forgive us." "I once told a lie to my brother," writes another, "and all that day my conscience pricked me and everything went wrong, but at night I prayed to God for forgiveness and in the morning I felt strong enough to tell my brother and my conscience did not prick me after." If only the teaching is on a sufficiently high spiritual plane, children also understand quite clearly the reason why we should make confession, even though God already knows all about our sins; but few express themselves so simply and beautifully as a boy who said, "If we confess our sins it shews God that we do love Him in spite of our sins."

In this matter again it is instructive to note the modern medical treatment of nervous disorders, for it confirms the position that confession has occupied in the Christian life. "Even among those who regard these serious [nervous] affections as something more than mere simulation there is a tendency to look upon any form of sympathy as a dangerous pandering to the patient's lack of will power. This attitude often finds expression in leaving the patient alone to get better by his own efforts, or in suggesting to him that he is not so ill as he thinks he is, and all that he needs is some work to occupy his attention. The attempt is often made to justify such methods by the plea that it is 'bad for the patient to talk to him of his worries.' But how a physician is to rid a patient of the very root of all his trouble without first

discovering and then discussing it with him is not apparent. Nor, again, is it any more rational merely to tell a man who is weighed down with some very real anxiety to 'cheer up,' or to 'work in the garden,' or 'take a walking tour.' We are not maintaining that such methods do not often meet with success in the case of many patients who are only mildly affected and earnestly want to get better. But experience shews that such advice is often fraught with danger, and, in severe cases of mental affection, is worse than useless. The experience of those physicians who have been treating such patients with sympathetic insight during the last two years affords a striking condemnation of the theory that it is generally 'bad to talk to them of their worries.' It has repeatedly happened that as soon as the patient was asked about his troubles he made a full statement of all that was troubling him and was obviously relieved to confess his worries to someone who took an intelligent interest in his welfare."¹

To quote a further passage, "There are many patients, who, far from being made worse by the confidential recital and discussion of their mental troubles to a suitable person, experience great relief as a result of this unburdening. Men in the military hospitals have expressed this over and over again, in such phrases as, 'I have been bursting to tell this to someone who would understand,' or, 'I have seen many doctors since I left the front, but you are the first who has asked me anything about my mind.'"²

In the spiritual and moral world, health may be

¹ *Shell Shock*, by G. Elliot Smith and T. H. Pear, p. 30.

² *Ibid.* p. 67.

obtained along similar lines, if only there is on the part of the physician sufficient knowledge, sympathy and directive power. "The mode of treating crime and moral disorder which is suggested by its relationship to disease differs from the older method in that the erring person would not be merely exhorted to exert his will, but would be shewn how his faulty trend has been produced and thus would be assisted in the application of his voluntary efforts." ¹

Is Confession as treated by practically all the churches of Western Christendom, except the Roman Catholic, at the present day little more than a name? How far is it definitely encouraged? One can imagine some thinking, "Most people do not want it." No doubt many do not, but how many know anything of its value? And how shall they know the value even of the elements of the Gospel unless they are taught? There is much reason to believe that many a sinner would be saved from a greater destruction could he be brave and confident enough to seek from a minister "ghostly counsel and advice" ² in the earlier stages of his sin. How many must there be who say at some period, with the mental patient, "I have been bursting to tell this to someone who would understand"; and how many who, thinking nobody cared sufficiently to understand, or understood sufficiently to care, have found the path of least resistance the easiest and the down grade the smoothest travelling, until the inevitable crash at the end? Desire for "comfort or counsel" ² may

¹ *Mind and Medicine*, a lecture by Dr. W. H. R. Rivers, p. 22.

² Exhortation in the Communion Service of the *Book of Common Prayer*.

then have become completely blotted out, and in its stead a seeming glorying in the sin; just as the mental patient who is unaided in his earlier stages of sickness may develop into the madman, appearing to revel in his insanity.

Perhaps it is the bogey conjured up by the history of the confessional and by its present abuse in certain cases that has established among us such a reticence in even the encouragement of confession of sin to another human being, much less the teaching it as a duty to the soul's health under certain circumstances. "I am sure that nothing has done so much harm as making a mystery about confession," says a recent writer on Pastoral Theology. "If confessions are heard, let it be at fixed times, and in the open church and let there be no concealment or mystery."¹

A compulsory auricular confession with a systematised meting out of penance, with "everlasting bodily torment" looming in the background for sin unconfessed and unabsolved, is too mechanical and artificial for the admission of the love which alone is the very bond and seal of even the ministration of forgiveness, and the simple fact remains that the truest confessions to fellow human beings are made from husband to wife, wife to husband, children to parents, and friend to friend, in those relationships of home and friendship where one heart is knit to another in perfect trust. When we have made ourselves more worthy of it, we Christian ministers and teachers will doubtless be much more sought by the erring and the distressed for helping guidance and solace in life's woes, and thus shall we be more complete servants

¹ *The Town Parson*, by Canon Peter Green, p. 222.

of our Master Who came "to preach good tidings to the poor: to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Happy is the parish priest who is in such a case; of whom certain of his parishioners say, "I can always go to him. He understands me and I know I shall get the best possible advice and help from him." There are far more priests, parents and teachers who are in this relation to their flocks than might generally be supposed; but they are tragically few compared with the number there would be were the whole matter and its contribution to human happiness and progress of more serious concern amongst us. Training of sympathy and ability to deal with the confession of a fellow-sinner is necessary before such work can be attempted, and many of us have had little or none of it. This is one of the root causes of our unworthiness, and the sooner the disqualification of ignorance is removed, the better for our respective flocks and for the measure of our fitness as servants of God among men. At least to urge by appeals, supported by sound knowledge and insight, the confession to God in detail of sins we know we have committed, and to encourage the making of amends to anyone wronged as a result of our sin, is nothing less than a bounden and constant duty in dealing with our flocks of whatever age. With children, such confession may be urged so soon as we are sure that there is a consciousness of sin and its guilt. The covering up of sins under a showy deposit of general lip-confession is one of the surest means of educating a hypocrite and of aiding the individual to reach a condition wherein his real self

is suppressed and unknown, until, perchance, it leaps out to destroy him.

In concluding this chapter and glancing back at its plea for more spiritual and honest teaching upon the subjects of the Divine prohibitions and punishments, may it be urged that along such lines as these lies true progress in religious education. The advance of secular education will bring in the near future a wider knowledge of the arts and sciences, with a higher average intellectual ability and consequently a far greater spirit of enquiry. Under these circumstances, should the principles advocated in these pages be neglected or wilfully cast aside, it is inevitable that the Christian religion will in the days to come make a gradually decreasing appeal to our nation as a whole. Nothing less than the truth can make us free and able to increase the Kingdom of God on earth. The appeal of the truly known, great heart of God to the potentially great heart of man, alone will scatter the clouds and thick darkness of indifference, uncertainty and error ; and thus amid the dross of sin renounced we children of our Father, young and old, may stand, even in our remorse at sin confessed and freely pardoned, more fully in the light of the Divine presence ; knowing that all the time, even when unrecognised, the love of God has enfolded us. Each one of us will none the less for such teaching but rather the more, say from the deep of his heart with " rare Ben Jonson " :

" Hear me, O God !
A broken heart,
Is my best part :

Use still Thy rod,
That I may prove
Therein, Thy love.

“ If Thou hadst not
Been stern to me,
But left me free,
I had forgot
My self and Thee.

“ For, sin's so sweet.
As minds ill-bent
Rarely repent,
Until they meet
Their punishment.”

CHAPTER V

RELIGION AND LIFE

WHOEVER encourages by normal, healthy means, the development of the spiritual life of the child to its fullest and most vigorous growth, and therein brings about the harmonious extension of the exercise of the reciprocal and co-operative forces of idea and act over an ever-increasing field, has solved the problem of religious education. To this end everything which we can do to aid our children to translate healthy ideas into action is of the highest value. The harvest festivals when the little ones bring small gifts, which later are taken by the givers themselves, or by one or two acting as deputies for the rest, to the local hospital or to the sick and needy of the parish, help in this direction; and where these are held for the first time great encouragement often arises from the keen interest many of the parents then shew in the doings of their children at school. The effect on the pupils is quite marked and the warming and melting process it engenders lasts for a much longer period than that in which it is plainly visible. Similarly the allowing of their own little thoughts of kindness to take tangible form by the making of gifts for their elders and for one another

at Christmastide, when we commemorate God's most precious gift to mankind, exercises a most salutary influence. Every day other means of practical expression of unselfishness may be utilised by the thoughtful teacher. Their effectiveness depends much upon the way in which they are handled. "Those," said a headmistress, pointing to about forty half-pennies on a table, "represent something of our children's response. Last week we had missionary lessons throughout the school and the children have brought these to help the missionaries *without being asked*." Many of the contributors had saved one of their Saturday halfpennies to bring on Monday morning. Some such translation into spontaneous action of the spirit of our teaching, as represented in these few instances, and the carrying of it into the total range of life seems to constitute the greatest problem of all education. It must be confessed that opportunities are to a considerable extent limited by present conditions, whereby five and a half hours of the day are spent in the environment of school and the remainder under very different and frequently opposing influences ; for these two sets of conditions tend definitely to create a dual kind of life. As the servant girl often preserves one type of pronunciation for her mistress and another for the kitchen, or the workman one for the office and another for his mates, so there is on the part of the child, although varying in extent in individual cases, one attitude towards life during school hours and another outside school. How to mingle the waters of both into the great and pure stream of the river of life is the problem. Interesting experiments involving the abolition of class

teaching and the dispensing with the use of a formal time-table are being made, so that the work during school hours may approximate as nearly as possible to the spirit of healthy activity at other times. These experiments are in certain cases meeting with considerable success and it may prove that here is a definite step towards a solution.

When school days are over the place of the schoolmaster or schoolmistress is taken by the foreman, forewoman or the shop steward in the mill, by the chief clerk in the office, or by the supervisor or individual employer in a smaller way. The change in many cases is unmistakably for the worse. A discerning parish priest can distinguish by their conversation and bearing between the lads from a pit, mill or other place of work with a good, healthy tone, and those employed where there is the opposite. Many a boy and girl becomes spiritually broken before the age of seventeen, owing to the stifling spiritual atmosphere of their place of work ; for instead of the growth that should have taken place there has been distortion and dwarfing. In not a few cases where the half-time system still flourishes like a green bay tree the mischief is begun before school days are over. Welfare work and the establishment of various works schools, clubs and societies increase enormously the influence for good of the time spent in association with the place of work ; but the problem is one which labour can largely settle for itself, for in its ultimate nature it is independent of wages and material considerations. It concerns character and outlook upon life. Because of the eternal value of these things it was possible in the sight of God for Lazarus

to be worthy of greater esteem than the rich man at whose gate he sat. All honour to those splendid men and women of whatever station of life who refuse to allow the young minds of our children leaving school to be plunged into a spiritual and moral cesspool of blasphemous and filthy word or act and of other degrading, unworthy thought or conduct. Places of work with a pure uplifting tone most nearly supply what is left behind when school hours pass to hours of work ; and in many ways there are then increased opportunities incidental to the work-a-day life, of translating ideas of unselfish service into action.

It is almost impossible to think of these things without glancing at the extensions of education under the 1918 Act and asking : How far is religion to be an influence in this extended training ? As always, the schoolmaster will be the school, and if he is one who lives in Christ his pupils will come under the power of the Christian life. No government, trades union, or other corporate body can stifle what a man is, when his influence is brought to bear upon others ; and the fact will remain that the efficient Christian schoolmaster is the best schoolmaster in the world, for not only does he, by the best possible methods which a high sense of duty urges him continually to seek to perfect, stimulate increase of knowledge in his pupils, but by the life he lives before them in all its manifold aspects, he continually advances and exalts their spiritual and moral health, and their outlook upon life. That will be a constant quantity however far it may or may not be officially recognised. But what of religious education wherein time is

allotted in continuation schools for the definite study of religious subjects?

Whatever may be the subjects included in any scheme of work for a continuation school there must, if the working of the Act is to succeed, be an avoidance of the imposition upon the scholar of what others think he ought to learn, although he himself always approaches it unwillingly; and secondly, what is taught must be presented in an interesting manner, the whole subject being instinct with life. On these terms alone can religious subjects be included in the curriculum of continuation schools, and they make two definite demands upon those who attempt to teach them: (1) the matter chosen for special study must first be known as of vital significance to the life of the teacher, and (2) the latter must possess vastly more than a knowledge of the text; so that at least simple scientific, historical, anthropological, archaeological, economic, sociological, geographical, literary and many other details may be available for choice at the right moment and in the right quantity, in the service of communicating mind with mind, or rather of placing within reach of the scholars the food that will most aid their complete spiritual and mental growth. In a general comment after the citation of evidence relating to the men's attitude towards the problem of "God and the war," *The Army and Religion*¹ contains the following statement bearing upon this point: . . . "there was a hunger among them to know how this tremendous and unexpected thing had come about. They wanted to know what had brought them there. So the historical

¹ *Op. cit.* p. 276.

experts who lectured to them taught them modern history and geography directed towards the answering of this question, and they had their reward. The men who seemed to care for little but sport would listen to them by the hour and the more serious-minded men besieged them with questions. Surely the lesson for all who teach religion and theology is plain. They have to preach the great truths of religion with this new orientation, and seeing that the great problem raised is the fundamental one of all, they have a supreme opportunity of teaching the great and vital things of the Christian religion." Imagine a Gospel, the Acts, Isaiah, Jeremiah, the Book of Job or Jonah, the religions of the British Empire, or such a book of missionary romance as *Round About the Torres Straits*, treated in this way. They who would deny our young people the right to such feasts are but desiring forcibly to impoverish their lives, which means that eventually the whole life of the community will be correspondingly poorer. Those who love their country and believe that the purpose of God, unless temporarily thwarted by unworthy men, is that she should be in our generation increasingly a blessing to the world, would say to those who in any way are trying to influence public opinion and policy in these matters: Take heed what you sow in these great and critical days, lest when the material harvest after which we continually scramble is reaped and garnered, and barns are filled to bursting, only a corpse is left to rot amongst it. "So is he that layeth up treasure for himself, and is not rich toward God"—and so is every nation. When the mind of the country is convinced that

religious education has something of the highest value to offer in our continuation schools, details can easily be arranged for the giving of it. A definite step forward will be taken when Local Education Authorities decide that it is worthy of a place in the curriculum.

Although in the day school, as mentioned above, opportunities for translating ideas of unselfish service into action are under prevailing conditions limited, their present use and extension so far as is possible vary enormously in different schools. The gifts for charitable purposes brought, and in some cases made, by the children during the war, and especially where so many were earning, formed an excellent means of service for others. Some of these still continue and flourish. In a mixed school during the eighteen months following the cessation of hostilities, the sum of about £88 was contributed on behalf of such various objects as the Cripple Children, Blinded Soldiers, Blind Babies, Disabled Soldiers, the "Save the Children" Fund, Hospitals, Lifeboat, British and Foreign Sailors' Society, R.S.P.C.A., missionary societies and others. In another infants' school, the little ones brought over £100 during the same period for worthy objects, and they also are careful, by sending gifts and messages, to keep in touch with any of their number who fall ill or go to hospital. But when all such avenues, to some extent at present necessarily formal, are exhausted, it may well be that the exercises of unselfishness which have the most lasting effect upon the character are to be found in those occasions of mutual sympathy and help which occur in the ordinary course of the

daily life of the child both within and without school. The monitor, whose need most likely will be least, will naturally have far more scope for such service than his or her classfellows. How can the monitor spirit, purged of all priggishness and self-consciousness, be extended to every member of the group? Perhaps the transformation referred to above of "classes" into bands of brothers and sisters working in all subjects on lines which are at the same time individualistic and co-operative will accomplish this. ‡ But let us not fall into the error of thinking that ideas not directly translated into act or palpable result are unimportant. "My mind seems to have become a kind of machine," wrote Charles Darwin in his later years, "for grinding general laws out of large collections of facts, but why this should have caused the atrophy of that part of the brain alone, on which the higher tastes depend, I cannot conceive."¹ He confessed that he could not endure to read a line of poetry; that he had tried to read Shakespeare but had found it so intolerably dull that it had nauseated him; and that he had almost lost his taste for pictures and music. With characteristic greatness he added, "The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature." Our object is by no means to make our children good-behaviour-machines, under whatever power driven, but rather to aid them to their birthright of a full and free life at its highest. Various

¹ *Life and Letters of Charles Darwin* (Murray, 1887), vol. i. p. 100.

philosophers are pleading for the emancipation of mechanised human thought in both its advanced and initial stages, and it is well to remember continually that thought must enormously outweigh action in their respective totals; for if thought does not so preponderate there is a corresponding loss of interest in life. "After observing them for some time, I told my boys that they were interested in three things: work in the factory, eating and sleeping," said the master of a newly formed works junior technical school for lads of fourteen to sixteen. He set about stimulating their thoughts in other directions and soon transformed their outlook on life and their bearing towards it. He began to deliver them from that mental inertia which gradually closes in upon the adult life of many a manual worker and which Alexander Patterson describes with such touching insight and almost with despair. "Should he happen," he says of the head of the household, "to spend the evening at home, with an interval about 9 p.m. for 'a walk round,' he will sit by the fireside, strangely silent, often with his hat on but his coat off, making no attempt to talk, and showing no desire to listen. There he will sit, with the apathy of a bullock. . . . By this he robs himself of yet another side of life, which sharpens all the sensations and memories, and enriches the hard days of a really happy man."¹ Education can never be considered to have gained a due measure of success until this bullock-like apathy is replaced by a vitalising current of intelligent thought.

For the cultivation of ideas during school hours

¹ *Across the Bridges*, p. 212.

and for making them a part of the child's own stock, what is generally known as *expression work* is of the greatest value. Let us think of it first for the infants.

The chief forms of expression work in use here are: (a) handwork such as drawing, clay-modelling, less frequently paper-work or brick-building, perhaps in conjunction with the use of sand-trays, or the making of a central co-operative model to which a number of children each contribute a part and round which all gather for a talk when completed; (b) the narration of a story by one of the group while the others listen; (c) a general conversation or a talk about the picture when the little ones are allowed to offer freely their own comments and observations; or (d) dramatisation of subjects carefully chosen as lending themselves to such treatment. The best results are found where all these chief means are utilised according to their fitness, and it can be said unhesitatingly that the children have not the same outlook nor are they nearly so alive where an attempt has been made to carry one of these aids to a certain perfection, to the exclusion of the others, or where handwork is not used. Whatever form the expression work may take it has in the main, for our purpose, three values:

(1) It reveals false or inadequate impressions the child may have received, which otherwise would not be discovered; and these may be corrected.¹

(2) It strengthens ideas by the mere fact of interested repetition of the story.

¹ For example, a boy of five and a half after being told that little Samuel helped Eli by lighting the lamps represented Samuel climbing up a street lamp standard; which shewed the teacher where her narration had been lacking.

(3) It allows on the part of the child the exercise of certain thoughts of love, kindness, gratitude, admiration, repentance, devotion, worship, peace, trust and desire for service, which otherwise he would have no opportunity of expressing. This last is expression work's most valuable help in this particular branch of education.

There are still a considerable number of those engaged in the religious education of children under eight years of age who shrink from employing hand-work as a means to stimulate thought and to reveal ideas. The reticence arises from failure to realise that handwork, and especially drawing, is nothing less than a "language" to the child; or from the idea that it "might lead to irreverence," as it is said. Generally the latter is the more powerful consideration, for the evidence is so convincing regarding the former that few indeed who know it can fail to recognise its truth. The subject of children's drawings is too lengthy to be dealt with here, but the reader is referred to any standard textbook for a summary of the present position.¹

Investigation shews that the danger of irreverence is a mere bogey, having its real origin in the ignorance of adults. If only the matter is in the first place *presented reverently* there is no danger that either its impression or expression will be irreverent. On the contrary singularly reverent thoughts frequently find a place. In a school of about three hundred infants where expression work was used throughout and where great care was taken to give a reverent

¹ See *Introduction to Child Psychology*, by C. W. Waddle, pp. 192, *seqq.*

presentation of the Bible stories and particularly of our Lord, drawings were made by scholars of six years of age after a lesson on the Stilling of the Storm. They told all about their pictures and spoke of the mountains, the lake, the boat and its occupants, whom they could name, and of what had happened. But it was observed that a certain boy had left a blank at one end of the boat and he was asked, "Have you not missed someone out here?" "Yes," he replied, "the Lord Jesus was there, but I did not put Him in because I could not make Him beautiful enough." Far from being diminished, this boy's reverence was increased by his election not to represent our Lord, and this spontaneous choice of his was of far more value than acquiescence to, "Don't ever draw Him." On the day when these remarks were recorded a boy drew a picture of our Lord calling S. Peter and S. Andrew from their boat to follow Him, and volunteered the statement, "That is the Lord Jesus," pointing to a figure in white on the shore; "He is in white because He was a beautiful man." Children's drawings may appear crude to older people but they are not so to the child. The type of adult who enters a school and laughs at what appear grotesque pictures, or who says, with stupid horror, "They ought not to draw in this way; it is either dangerous or doing the children harm already," only declares that he has completely forgotten his own childhood, if he ever had one, or has never fully understood the words, "Whosoever receiveth not the Kingdom of God as a little child, he shall not enter therein." Whether he scoffs at the child's drawings or attempts

to forbid them he is committing sacrilege by uncouthly and thoughtlessly blundering about on holy ground. The school is no place for such a person. To guard the little ones from their elders of this kind it is best not to exhibit drawings to those who do not understand them, whether in school or by sending them home. The risk of their being done at home must be endured and if the young artists are rebuffed there, it is not likely that they will continue their efforts.

In all cases real self-expression should be aimed at. That is, there should be avoidance of an imposition of the thought of the adult, as when, let us say, after the story of the stilling of the storm all are directed to make boats, which are turned out much as are sections from the machines in a particular shop in a factory. Rather should there be every possible opportunity for the exercise of the child's own initiative, so that he is free to produce and meditate upon whatever he may choose from his stock of ideas. Under these conditions very beautiful thoughts will often be disclosed. On one occasion after the story of Ruth and Naomi, a boy of six drew a picture that may be described in these words: on the left, hilly land stretching down to a plain towards the right; standing in the middle of the plain three human figures; near them on the right several sheaves of corn; and above a human figure apparently in the air. This is the boy's description: "They had to leave that country" (pointing in the direction beyond the hills) "because there was a famine, and they came to this country" (indicating the plain). "There was corn there" (pointing to the sheaves). "That's the father, that's the mother,

and that's one of the brothers" (picking them out from the three figures); "and that's the other brother going to Paradise" (indicating the figure at the top of his picture). God's care in life and in death could scarcely be more beautifully expressed and pondered by a child so young. Examples such as this occur by the thousand where the children are allowed freely to work out their own salvation.

The use of a wall picture at once raises the difficult problem: At what point during the lesson should it be shewn? If at the beginning, it largely furnishes the child's ideas and may even have a restrictive influence upon them by confining thought in a greater or less degree to the terms of the human figures, dress, animals, buildings, furniture, landscape or other details the artist has thought fit to portray. If shewn at the point where the particular scene depicted coincides with the part of the story reached, it may have the effect of causing the child to remodel all the terms of his thought in order to fit them to the picture. When used at the termination of the lesson there must again be an adjustment of ideas to make them agree. Should it be asked thereafter that the story be drawn or modelled, there is an inevitable tendency,* which some pupils seem unable to withstand, to copy some part or the whole of the picture. What then is the best course? No hard and fast rule can be applied, and that procedure is happiest which is the outcome of a careful study of all the circumstances—the age of the scholars, the nature of the story, the quality of the picture, and what is proposed to follow the narration, etc. But as a general rule it may be said that for those

under six years of age, whose stock of ideas is usually small, it is well to shew the picture from the first and to use it as a centre round which to weave the story. For older ones or those who already possess a good stock of ideas in terms of the story it is best to display the wall picture last of all, after the expression work, with some such remark as, "You have chosen what you liked from the story and now let us look at what a very clever artist painted from it." Contrasts and comparisons of *ideas*, rather than their *representation*, may then be made.

If without variation request is made after each lesson for some part of the story to be drawn or modelled, there is considerable danger that, repeated time after time, the child's motive in the exercise may become somewhat mechanical and lifeless. It is therefore desirable that to preserve interest and to foster freshness of ideas, changes should occasionally be made in the appeal to self-activity. Thus after being told the story of the Feeding of the Five Thousand and later being requested to shew what any of the people would do after they had finished their meal, a child drew a line of figures approaching our Lord, the three or four nearest kneeling down to thank Him; while another shewed two of the crowd as they approached their home, meeting members of their family and telling them about what had happened; and so on. On another occasion when a group aged five and a half were asked to portray what they thought our Lord would do after His mother came to Him in the Temple, one modelled Him as having leapt into His mother's arms, "Because He had not seen her for three days"; and

another thought of Him outside the Temple with Mary and Joseph, telling them as they walked along, what He had been doing since they last saw Him.

As in the employment of a Bible picture, indicated on p. 33, to discover whether a spiritual appeal has been successful or has failed, so the scholars' drawings may be used, as these examples indicate, for a similar purpose. After hearing the Parable of the Prodigal Son, various groups of children aged five to seven have been asked to draw anything which they thought the son would do when he settled down in the family, after his father had said he could come back home and be his son again. Sometimes there is no response at all, the drawings being limited to a part of the story; but in others the results spring from a spiritual source and bring their reward. From a certain group three drawings may be chosen out of between thirty and forty of a similar nature. Such an exercise had not been attempted previously.

(1) On the left a green mound; to the right of this, level ground covered with grass and in the middle a large tree with brown trunk and spreading branches and a mass of green leaves; between the mound and the tree a kneeling figure with hands together; overhead a bird, the blue sky and the red sun. The artist explained that the prodigal went out into the field because he wanted to be alone and quiet, and knelt down and asked God to forgive him. He also said he thanked God for letting him come back home. The thought of the son's repentance and reconciliation were evidently the most prominent ideas in this instance.

(2) A picture of the interior of a room of the house ; on a high shelf against the far wall a black cooking pot and a jug ; under the shelf a tap and basin ; in the middle of the room a table, a human figure at one end, his hands raised to a dish before him containing a large, pudding-shaped mass. The girl who drew this explained that the prodigal was "carving the meat." She said the others had not come to the table yet because it was not ready. When asked why he was carving the meat, she replied, "Because he loves them and wanted to help." She had seen her father act in this way on Sundays and then say to them all, "Come along ; dinner's ready."

(3) A green field with flowers here and there and a large tree to the right ; passing under the tree with a very intent stride, a boy with a basket on his arm ; overhead a bird, the sky and sun. This artist said that it was a picture of the prodigal going an errand for his father. A few questions gained the further information that he was acting thus because he wanted to help ; that he wished to help because he loved his father now, although he did not love him when he left home to go to the country a long way off.

In the two last pictures the thought of love shewing itself in service is prominent, and this idea was the chief among those expressed on this particular occasion. Much good results when the members of the group chatter to one another about their models or drawings, and in all subjects there is great gain from such a sharing of ideas. Madame Montessori and some of our own experimentalists are proving

conclusively how valuable and great is the extent to which the little ones will educate themselves if only they are given the opportunity, and there is not the slightest reason why mutual aid of this kind should be excluded from religious education.

From about eight years of age to fourteen the artistic illusion which marks the earlier period gives way as a rule to self-consciousness and self-criticism, and hence arise discouragement and loss of interest. When we thus pass from the Infants' School to the Senior, however, there is none the less need for avenues of expression of thought. Speech remains and is often well used ; and the place of the hand-work of earlier years may be taken by the writing down of ideas. This furnishes most valuable aid through these later years, and when commenced early and employed freely has the great advantage of placing writing in its true relation to thought by making it a medium to convey thought rather than an end in itself. Because the latter aim was given a prominence it never should have had years ago, many have thereby been seriously restricted for the rest of their lives. In some cases children so young as six (Class I.) have been asked to write out Bible stories. The spelling difficulty, more apparent to the adult than real to the child, often is not considered. In other cases it has been overcome by the writing on the blackboard of hard words as request by the pupils has been made for them, or by giving a list of the chief larger words on the back of a picture illustrating the story.¹ This is an entirely

¹ Those published at one penny each by the Religious Tract Society are admirable for this purpose.

unaided account of our Lord's love for little children, by a girl aged six years and four months: "mothers brought there children to Jesus to bless them and there little babys to and to put his hands upon them and he loves them very dearly. I saw a little baby crisened and it was our baby joan and Jesus loves the little babys in other lands that belong to him." Where the second system was in operation a little girl of seven wrote thus of Easter Day:

"On Easter Day Mary had taken scents to Jesus and when she got there she found Angels in the grave she was weeping when she found Jesus had gone and while she was in the garden she saw the gardener and she said if you have taken Jesus away tell me where you have put him and Mary was the first one whom he saw and he said Mary and she knew it was Jesus."

In the same school the children of another group about a year older wrote accounts of the visit of the Wise Men, and the following by a boy of seven is selected from a number which were admirable, although stories had not been written for three or four months previously. "There was once three wise men and they could tell every star each night. One night they saw a star what they had never seen before and they wondered what it was. Till one of them said that God said that he would send a star. So they let their camels get a good drink and they set off. They followed the star till it came to the house where Jesus lived. They brought him gold frankincense and myrrh. And they told Jesus mother to put it away till he was big. When they was coming they told the king that there was a new

baby king born and the king said when you find him come back and tell me."

In another school, a girl aged seven wrote this description of the healing of blind Bartimæus :

"Once there was a blind man named Bartimæus and he heard that there was a kind man named Jesus and he was sitting by the roadside and he heard on that day Jesus would go to Jrooslem and he waited and waited till he could here a croud passing by but he did not know which was Jesus so he shouted out Lord have mersy upon me but the croud were shouting so that no one could here but Jesus heard and he came to him. Then Jesus put his fingers over his eyes and he could see."

Observation shews that children at this age delight to write their thoughts down. Towards the conclusion of a school visit, two or three little folk of about seven stole up to the present writer and thrust short letters into his hand, written for the sheer joy of doing so. They were in such terms as, "Dear gentleman, We are very glad you have come to see us this morning. We hope you will come again soon to talk to us. We have been happy." The fact that they are just beginning to read with greater fluency at this age very much aids the increase of their stock of ideas and also their power of writing them down. The two Bible stories given below were written by a boy of eight and a girl of seven respectively who live in a slum district. They wrote their accounts with remarkable facility. They had no helps at all in this case and it was only the fifth occasion on which they had attempted a Bible narrative. Their teacher attributed their skill to the fact that

they were now reading freely and that they had been led in composition lessons to progress steadily from simpler to more difficult exercises. The spelling was very good and the results as a whole were of a most valuable order. No people could ever appear more interestedly and happily engaged than did these fifty little folk as they wrote their stories. They were very proud to read them aloud and to shew them afterwards. The exact words are given.

1. *A man who was sick of the palsy.*—"Once there was a man who was sick of the palsy and his friends heard about Jesus and set out taking this man who was ill and found Him but the house was crowded out and they couldnt get in so they went on the roof and they pulled a bit of the roof up and let the man down and he rested at the foot of Jesus and Jesus said Son thy sins be forgiven thee. Take up thy bed and walk and the man did and went home."

2. *The feeding of the five thousand.*—"One day when Jesus was out with his disciples a crowd of people followed them over the lake, and so when they got to the other side of the lake the people wanted to hear about God and Jesus so Jesus told them about God and himself so when he had done preaching he said to his disciples go ye round and see if they hath got bread so the disciples went round to see if the people had got bread so they went round and only one boy had got five loaves and two fishes so the disciples went round to Jesus and told him that it would not feed the people so Jesus said it would and he broke it into pieces so that it would feed the people and after they had eaten all Jesus said to his disciples go ye round and take baskets so that ye

can go and pick up the crumbs so they did do and it filled twelve baskets and they took them to Jesus."

These examples are recorded to show the capabilities of even the younger scholars if only opportunity is allowed. One of the dangers appears to be that insufficient imagination may be used in the choice of subjects. Here is an account by a girl of eight of what she thought about the Lord Jesus, written among others which were well worth the writing, both for the value of the spiritual exercise and also as indicating faulty conceptions: "Jesus was the most perfect man that ever lived. He loved children dearly. I think that if we could look at His face it would look very kind. He was God's only son, and He came on earth to die for us. He loved His disciples and if they did not listen to His preaching He would be very sad. He was courages to stick to His work when people tried to stone Him. I think that God was watching over Him all the time. Jesus felt other peoples troubles and went through much pain for them."

Definite subjects of lessons may likewise be used in this way. This is an essay on S. John the Baptist written by a boy aged eight: "St. John the Baptist was born before Jesus. He went into the wilderness to be alone with God. And he told them to repent. He meant that they must be sorry for their sins tell God they were sorry and make up their minds to do better before he would baptise them. And the king was doing wrong. He went to tell the king he was doing wrong and he was put to death."

Similar opportunities will present themselves throughout the school. Questions should be framed

so as to stimulate intelligent thought. At about the age of ten very thoughtful answers are usually obtained to such a question as, "Say what the Parable of the Prodigal Son teaches you (a) about God, (b) about yourself." As aids to the appreciation of the child's point of view and as disclosing in what directions help is needed such essays are invaluable. On being asked to write their favourite parable and say why they liked it best, one boy aged nine wrote the Parable of the Mustard Seed and said he liked it because he was fond of gardening, while another chose the same parable because he knew it well; both of which remarks are decidedly illuminating. The importance of such exercises does not remain doubtful to those who have tried them. Selection is difficult from such a mass of admirable, free statements as has accumulated during the last four years, but the reader may be interested in the one or two given below.

Boy aged nine. *The story of the Ten Virgins and what it teaches us.* "Once there lived ten virgins and these ten virgins were told to prepare for the bridegroom coming, and five of these virgins were foolish and the other five were wise. These five foolish ones fell fast asleep and forgot to buy some oil for their lamps and those wise virgins had some oil for their lamps. And while these foolish virgins were looking for oil for their lamps the bridegroom came and these five wise virgins went in and these foolish ones were locked out. So that story teaches us to think about God, and be ready for when Jesus calls us."

Boy aged ten. *Say what you know about the choosing*

of the seven deacons. "The church grew, and grew every day so much that the Apostles could not visit the sick and poor, because it took all the time in preaching the Word of God to the people. The people began to grumble because their widows were neglected in the daily ministration. The apostles said 'Choose ye from among you seven men of honest report, full of the Holy Ghost and wisdom.' Seven young men were chosen, their names being Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, Nicholas, but Stephen and Philip were the best of all that was chosen. Stephen has the honour of being the first Christian Martyr, that is to say the first man to die for Christ, while Philip brought about the first confirmation in Samaria. The Apostles laid their hands on the heads of the seven men chosen, and they received the gift of the Holy Ghost."

Girl aged twelve. *How do you know that God loves you?* "The greatest sign that God gave us of His love was sending Jesus down to let the people see what God was like. Before Jesus was born people thought God was a cruel unkind God and that He was a war God and was fond of people fighting. At last when Jesus was born and He had grown to be a man they found out their mistake. God was full of love and sympathy for them. Jesus once said to His disciples 'If ye have seen Me ye have seen the Father,' and He also said 'Bear ye one another's burdens.' God also gave us a beautiful world to live in."

Boy aged twelve. Same question as above. "I know that God loves me because He gave His only Son, Jesus, to die for me. I know He loves

me because He is always helping me and listening to my prayers. When I sin and repent of my sin He forgives me and when I am broken-hearted He comforts me. He hears my prayers and answers them and gives me things that are necessary for my body and my soul. When I am asleep He sends His angels to guard me and keep me safe from all the dangers of the night. He has made the trees and all the beautiful flowers to grow, and all the little birds that sing in the trees to make me happy. Do not all these things that God does for me show that He loves me ? ”

Girl aged twelve. *What things have you seen or do you know of which remind you that people who have lived before us have wished to shew their love for God ?*

“ Many things we see about us remind us of the love of some people for God. Many churches have been built out of the subscriptions of loyal supporters of the Church, also schools. Many people have built homes for waifs and strays showing their gratitude to God by helping His little children. God would often rather have people doing this kind of work than building a Church, for often by taking the children from evil surroundings and giving them comfortable homes the people are just in time to save them from taking the evil path. The font in church has been placed there by the school children as a token of their gratitude and respect for God. The stained-glass windows and the tables in churches have been placed there by grateful members of the church in order to remind people of God. Hospitals have also been erected by people who want to thank God in some way. Those people have shown their

thoughtfulness in building such useful buildings. Libraries have also been built by a wealthy churchman who wanted the people to be able to increase their knowledge through books."

Girl aged twelve. Same question. (Same school.) "People have shown their respect and love for God in different and numerous ways. The churches are great tokens of love for God. Men have loved God, and, to express their great love they have built churches in which to worship God. A beautiful acknowledgment of love is the building of the homes for waifs and strays. The children are saved from the streets and from wickedness and are tenderly cared for until they can earn their own living. The building of hospitals and homes for wounded soldiers and sailors has been caused by people loving God and through that they have loved their fellow men and sympathized with them. Artists have displayed beautiful pictures explaining different subjects of love in the Bible, and also stained glass windows are made to show the love given to God. Last but not least are the church schools that have been built out of love."

Girl aged eleven. *Why do you go to church?* "I go to Church to ask God for His blessing. When I go inside I kneel down and ask Him to help me to be attentive and not to talk. I like to hear the vicar preach because he speaks about the war. It is nice to hear the choir singing but I like the Litany and the hymns most. Yesterday the hymns were very nice and I knew them all. It is nice to be able to read the hymns and to know the psalms because then we are able to join the others in their singing.

I like the ninety-fifth psalm because it teaches us to be thankful for all the mercies which we receive."

Girl aged twelve. *A letter to Miss Loo, in China, in answer to one asking for an account of the Book of Psalms.* "Dear Miss Loo, I write in answer to your letter which I received yesterday (Monday). The Book of Psalms is my favourite book of the Bible. It was written by the principle men of the Jews. It is arranged like a hymn book and every psalm is numbered, and there are hundreds of them. There are different kinds of psalms namely 1. Petitions for help from God, 2. Praises of God, and 3. Thanks to God. These psalms are mostly put to music and I wish you could hear them sung, for they sound much nicer when put to music, but never mind I will tell you about my favourite psalm. It is likened unto a shepherd and his sheep. This psalm tells us of the Saviour's love for us. From our birth to the end of our life He is watching over us. He leads us through sorrow and sickness if only we have faith in Him and when we sin it grieves Him. It also tells us that when we do right we feel secure against evil for we know we are nearer to God. Now I will close but I will remember you in my prayers. Your loving little English girl, A—— B——."

Girl aged thirteen. Exercise as above. (Different school.) "Dear Miss Loo, I am writing in answer to your letter, and I am very glad you are learning to be a Christian. My knowledge of the Psalms is not so very much but I shall try to explain them to you as best as possible. The Book of Psalms is in the Old Testament and was written by many different authors, some not being known. They were

written about one hundred years before Christ was born, and are still used up to the present day. Some of the authors were men who were happy and wished to praise God. Others were people who were in great trouble and wanted God's help, while the third group of men were those who had sinned and were in great misery, until God's forgiveness was given. The Jews when going to the Passover sang certain of the Psalms, but they are hymns, as the book is the Jew's hymn-book. Many of the great men of history acknowledged that the Psalms were a great comfort to them besides the bishops and clergy. David Livingstone had one certain Psalm which soothed him when his thoughts had gone astray. This Psalm he often read. Now I will close and if you ever find anything a mystery to you, please write to me and an explanation will follow. I remain your sincere friend, C—— D——."

Girl aged eleven. *S. Polycarp*. "In the large heathen city of Smyrna there once dwelled a good Christian named Polycarp. He was the bishop of this Roman city and he had witnessed many cruel deeds that had been performed on Christian people. He had seen Ignatius dragged through the streets of Smyrna to be thrown to the wild beasts, and had heard the manly words which Ignatius had uttered. Many a time Polycarp was in fear of his life, well, not exactly in fear, for he thought that God had more work for him to do. Not far off, in Ephesus, there lived an old man that we all know, and one of the apostles. This was S. John. He, you know, lived to be an old man, while the other apostles were killed, or else they died. Many a time Polycarp

would go to the home of S. John, and would listen while S. John related the doings of Jesus. I can just imagine S. John sitting out in the fields, and Polycarp lying at his feet and gazing up at S. John with eager eyes. S. John's face would most likely be the same except that he would have a snowy white beard and his head would be adorned with a mass of white locks. His great saying was 'Little children love one another.' When S. John died Polycarp missed him very much but he still went on telling the stories of Jesus, about which S. John had spoken, to the people who were his friends. Soon a great persecution started. All Christians were hunted up and thrown to the wild beasts for the amusements of the heathen people at Smyrna. Polycarp went away from Smyrna when the persecution started, not that he was afraid, for he had much more work to do and who should do it if he died. He went into the forest not far off and a good woman sheltered him for quite a long time; but one day the son of this woman was going through the forest when about half-a-dozen Roman soldiers rushed out and seized him. They asked him where Polycarp was and he said that he did not know. The soldiers got more suspicious and at length they put him through horrible tortures, for you know, heathen people, who worship gods of wood, iron, stone, and such like do not know that the one God whom we worship does not like this, and if they think they are pleasing their idols they will do almost anything. At last the boy told them where Polycarp was and the soldiers ran off. Polycarp was just having his evening meal and the shadows of the night were gently falling

when the Roman soldiers rushed in and accosted Polycarp with being a Christian. He did not deny this but just asked that he might pray. After he had prayed he was led away. But the sports were over, and the Emperor, thinking it unwise to open them again declared that Polycarp was to be burnt at the stake. He died like a Christian and soon his gentle spirit was singing the praises of God. Before dying, Polycarp said, 'Eighty and six years have I served him and he hath done me no harm. How then can I speak evil of my King, who saved me.' "

Girl aged twelve. *Bishop Hannington*. "James Hannington was born in the year 1847, at Hurstpierpoint in Sussex. He had many brothers and sisters and he himself was the eighth child. At the age of 33 he felt that he ought to go and preach the gospel to the natives. In his private journal we find many entries, such as : November 21st 1881. 'Church Missionary Society meeting at the Dome, Brighton ; Bruce from Persia. Most interesting. How that man's words went to my heart !' We next hear of Hannington setting off for Uganda on the 'Great Lake Victoria Nyanza.' There is no difficulty in getting to Uganda now, but at that time they had to tramp through miles of swamps which were poisonous and through dreary deserts, where the white man can hardly live. Some of these first band of missionaries fell sick, some died, and some were killed. Those who reached Uganda found many difficulties in the way. The Arabs were against Christianity, because they knew that if the heathens became Christians there would be no 'Slave Trading.' A new missionary party was sent out to their relief.

This band of five men set out, and in two years time it became eighty-eight. When they had got to Zanzibar they had no time to inspect things, because they must prepare at once for their long journey. In Central Africa money is of no use. The traveller has to pay for everything with cloth or wire, or beads, or guns. Bishop Hannington had to employ a whole caravan of porters to carry the large quantity of different things, which he would require as money. When they had reached a place called Ndumi he had the first experience of the horrors of an African well. A day or two later the caravan came to a small river called the 'Buzini' which must be crossed. The river is not very deep, but flows rapidly over a rocky bed. One of Hannington's boys offered to take him over at once. Hannington did not much like the look of it; but before he could make any resistance, his servant, who was called Johar, had seized him, and bore him off in triumph. This was the journey of full adventure. The next day was Sunday, and everybody was thinking of rest. The services of the day were over, and all was quiet, when there suddenly rose a volume of smoke, from the long dry grass, and almost like a flash of lightning, the grass all round the camp was ablaze. Very near every-body was shouting and screaming, but at last they managed to get the fire under. Twelve days later they arrived at the Church Missionary Station of Mamboia, and about a week later at another station named 'Mpwapwa.' We are all sorry to hear that he was stricken with fever, but still he kept going on towards the 'Great Lake, Victoria Nyanza.' At last Hannington caught sight of the Victoria Nyanza,

Later the brave Bishop Hannington died, as many a brave gallant soldier has died on the battlefield, so did Bishop Hannington die while fighting against wickedness, so as to get all the people to believe in the Saviour."

The above examples, as the prayers on a later page, are not given because they are perfect, but simply for their interest in shewing through what they include and by what they omit, the advantages of written work. Frequently in stating why we go to church children will say that we go to ask God for all manner of things; but that which we go to give to Him is either not at all conspicuous or is quite forgotten. It may even be that after a number of lessons on the Sacraments, answers to the question: "Write down all the ways you can think of by which human beings may obtain the help of God," will contain, from a whole group, no mention of these special means of grace. This shews that they are not looked upon readily as ways of help and that association with daily life has been quite distant.

Exercises will, of course, be framed by different individuals in different ways. In many schools during the first year's use of the appended syllabus, the work of each class was based upon that assigned to the one lower, as a somewhat easier starting-point and in preparation for the commencement of the normal course in the next year. It may perhaps be helpful to quote an interesting list of exercises set between September and April in a girls' school where in this way the Standard IV. scheme had been taken in Standard V. (average age 11½). The teacher was enthusiastic about their utility. Other excellent

series for longer periods might be quoted but this is sufficient as an example.

1. Name anyone other than disciples who gave shelter or service to our Lord during His three years' ministry.

2. Say all you know of the Pharisees and mention parables in which they were concerned.

3. Who were the publicans? What do we learn of them through the parables? What did Jesus say of them?

4. When and why did our Lord choose 70 disciples? What does He expect a true disciple to do? Quote His actual words where possible.

5. What special instructions were given to the 70 disciples before setting out on their missionary tour? Describe their return and give our Lord's warning.

6. It has been said by many that the Bible is merely a history of the Jews. How far is this true and why has the Bible become the Book of books for all Christians?

7. What is meant in the Bible by a prophet? Give examples. Have there been prophets since the time of Jesus? Does God still work in the world?

8. Describe the condition of Judah and Israel in the time of Amos. What were the main points of his message?

9. Give very briefly the substance of any parables you know which were given by our Lord and dealt with riches. What do they teach us? or: Is it impossible for a rich man to enter heaven? Will all poor people enter? Name the parables from which you get your ideas.

10. What do you mean by the Messianic Hope of

the Jews? Upon what was this hope based and how did the people's ideas upon it change as years went by?

11. How did the Pharisees interpret the 4th commandment? How did Jesus interpret it?

12. Say all you know of Isaiah and his work.

Some prominence has been given above to the use of written work for the reason that only those who are brave enough to venture on it systematically are able to reap its valuable fruits; and there are many who fear to do so. This, as all means to the one great end in education, must not be exaggerated to the exclusion of others, but with them it should be used judiciously.

The writing occasionally of prayers in their own words by the older children affords an opportunity, having some definite basis in what they have written, for a talk about their private prayers. The importance of such a talk will often be apparent from the nature of the written prayers. Some will shew that the writers do not readily address God in a suitable manner. They may be guided to use the words of the Saviour when He said, "Pray to your Father"; "Your Heavenly Father knoweth"; "O, my Father, if it be possible, let this cup pass from me." Others will omit confession of sin and petitions for forgiveness and grace, while not a few will pray for themselves alone, without thinking of even the members of their families or those immediately around them. Thanksgiving is, on the whole, less often omitted, but prayers are frequently ended very imperfectly. It is well for younger children to be led not only to say in school those prayers they learn by heart, but also,

as suggested in the syllabus for the lowest class,¹ to pray for subjects of their own choice and in their own way. A favourable opportunity may occur after school prayers or following a lesson. After a missionary talk on Bishop Mackenzie prayers were offered in one instance by children aged six. All put their hands together and closed their eyes as little signs of love for God, and one prayed while the others joined with him in silence. These were three of the prayers: "Dear Heavenly Father, please help the missionaries to teach the little black children"; "O God, please make the little black children happy"; "Dear Heavenly Father, please send the little black children some presents."

In another school where a similar method was employed in sensible proportion after corporate morning prayer, the following were among the subjects chosen spontaneously at various times by scholars from five to six years of age: *Thanks* to God for keeping the teachers safe; for giving us breakfast and clothes; for letting the war be over; for the nice sunshine last Thursday; for this beautiful world and this nice school; *Supplications* for God to keep the soldiers safe when coming home; to keep the blind soldiers safe when crossing the road; to take care of teachers who live a long way off; to "keep the soot from falling and burning me" (from a foul chimney at home). These are sufficient to shew the need and usefulness of such exercises.

In a group of girls between eight and nine, prayers arising out of lessons were offered to God at home and then written down so that sympathetic help

¹ P. 213.

might be given where necessary. The subjects, fifteen in all, were suggested by the girls themselves and the period was a year during the war. A selection was kept from the first attempts and these are a few from among them. They are again given uncorrected.

Prayer for the Sanctification, spiritual strength and guidance of the Holy Spirit.

“ O Holy Spirit, I ask thee to strengthen me when I am tempted to do wrong. Make us all holy so that this world may be better in the future. Teach me to be like God’s only Son, our Saviour, so that if I succeed I may go to God’s holy kingdom, with Thy help, Amen.”

“ O Lord God, I ask thee to send Thy Holy Spirit into my heart that I may be a blessing to everyone. Make me ready to help and to tell any person about our Lord who does not know. Make me pure and holy and to keep my body in temperance, soberness and chastity. For our Lord’s sake, Amen.”

Prayer for help to share the troubles of others and to make them happy.

“ O Jesus, our Saviour and our Friend, we ask thee to comfort all the mothers, wives and children whose father, husband, or son has been killed in this Great War. Keep the soldiers strong and healthy and bless the sailors so that they may not be drowned. And lastly, bless us that do not know what trouble is, and let us share other people’s troubles and think less of ourselves. We ask this because of Thy kindness to all. Amen.”

Prayer for God's protection of other children.

"O Lord bless and keep the children who are homeless, those who are left without mothers and fathers through this terrible war, those children whose parents drink and do not see to home comforts, and who do not love their children. We ask, O God, to keep watch over our soldiers and sailors who are guarding us on both land and sea and help them through all difficulties and hardships. Through Jesus Christ our Lord. Amen."

Prayer for all in the hospitals.

"O Lord I do ask Thee to take care of all the people in the hospital. Give strength and energy to the doctors, nurses and matrons who look after the people. Not only the ordinary people but the soldiers, sailors, and airmen, who have risked their lives for us. We ask Thee to restore all these to health and strength, for Jesus Christ's sake. Amen."

Prayer for the missionaries.

"O Lord God, I ask Thee to help and bless the missionaries. I ask Thee to help them to spread Thy Word from one place to another to those who know nothing about God. For Jesus Christ's sake. Amen."

Prayer for God's blessing on the Church.

"O Lord we ask Thee to strengthen the Church at this time of great need, and to bless the ministers of the churches. Give them strength and courage to preach to the people. O Lord we pray that the Church may grow larger and larger until it extends

to the end of the earth, so that the people may be made pure and holy, for Thy name's sake. Amen."

Prayer for help in keeping the Commandments.

"O Lord our Heavenly Father I ask Thee to help me to keep Thy Commandments, to make me kind and loving, and obedient to my father and mother. Help me not to be greedy but unselfish, to give up my pleasures for other people, to be master of my body and to keep it pure, because Jesus is so good, He lets the Holy Spirit come to me. Amen."

Thanksgiving.

"O Lord I thank Thee for watching over me all night. I thank Thee for giving us this beautiful world to live in. I thank Thee for taking care of me and also for giving me my clothing. You have given me a good and kind mother and father and I thank Thee. Help us all to become better and thank Thee more and more. Amen."

One or two examples of prayers by older scholars may here be given.

Boy aged eleven. *A Prayer in my own words which I can say to God to-day.*

"O Lord I thank Thee for watching over me through this night, and keep me safe through this day. O Lord bless my father and mother and keep them in safty. Bless all my friends and relitives and keep them in safty through the morning hours. Bless the king and all that are put in aughority under him. Give them power to rule wisely and make good laws. And keep the nations from war of any sort. O Lord make me strong and to act wisely, make me to grow up a well and healthy man, not to go

wrong in anything. To keep my body in temperance, to be clean in thought, word and deed, and to learn truly all the days of my life. O Lord hear my prayer through our Lord Jesus Christ. Amen."

Girl aged thirteen.

"O God my Heavenly Father, I thank Thee for having seen fit to keep me safe through the night and I pray Thee to keep me safe from all sin and evil this day. I thank Thee for the good meal which I had this morning. Help me to show obedience and love to my teachers and to show a good example to my fellow scholars. Give peace, I pray Thee, to all the nations of the earth, and hasten the day when everybody shall learn to love and honour Thee. Help me to keep all Thy Commandments, and to live a good and pure life, believing in the better and everlasting life which is waiting for us beyond the grave. I ask these things in the name of our Lord Jesus Christ, Amen."

Girl aged twelve.

"O God our Heavenly Father, help me this day and for ever to lead a steady, truthful, honest and upright life, send Thy mercy unto me and everybody, help me to keep a clean soul and forgive me for whatever sins I have done this day. Help and defend our country, may the people who live in it believe in Thee, fear Thee and love Thee before anybody else; help the parliament to rule well, may the men who are in be clean in mind, and bear no false witness against their fellow men, may nothing rise before their eyes that may cause them to forget the things they vowed to do when they entered but may they rule the country wisely and well and

set an example to us that Thou art before anything. And O God I thank Thee for giving me a good, hard-working and loving mother ; and I also thank Thee for taking my uncle to Thy promised rest. I loved him dearly but he had to go for he suffered and could never get better so Thou took him out of pain and misery. May A—— B—— one of my school fellows soon be better, and may she not be lonely in the hospital but may she soon be back at home again with her schoolfellows, for the love of Thy only Son, our Saviour, Jesus Christ. Amen."

The spiritual, mental and physical gain from true prayer are known full well to those who are making steady progress as children of God : and the exercise of the spirit of sincere prayer above indicated cannot be over estimated as a power for good in the lives of the young. This makes the opening prayers and hymns so precious to all who take part in them in a school where the scholars have been led really to pray and to praise God. "We value our prayer time because it sets the tone for the day," remarked a headmaster after a most beautiful rendering of a hymn and most reverently offered prayers by the assembled school. There are many who know and treasure what these words mean. To see the happy, trustful faces, and to be in contact with the quiet industry, the eagerness to learn and the keen response, where such a spirit prevails, are among life's privileges and bespeak a divine harmony more easily experienced than described. In this particular school, as in many others, in addition to a good selection of three or four prayers which the scholars knew by heart, there were said by the headmaster one or more

collects suitable to the occasion or the season. Such variety is essential if intelligent interest is to be sustained. To say only the same two prayers day after day, year in year out, is enough to starve the spirit of prayer out of the soul of a saint. There can be no progress in prayer under these conditions.

Thus far in our consideration of the cultivation and expression of the child's ideas and the influence of these upon life, we have only incidentally thought of that part of the instruction which will effectively widen the outlook from the merely parochial or insular to that which is world-wide. Missionary teaching is essential to Christian education. It is also of supreme importance to the life of the British Empire and its peoples. Where our fellow-countrymen have been missionaries to bear to the peoples with whom they have traded or among whom they have settled the ideals of Christian home-life and duty learnt from the motherland, they have fulfilled her hopes and carried blessings abroad with them; but where they have borne the opposite they have been her betrayers and have carried a curse to blight the lands they reach. Not by exploitation but only by training them can we fulfil our duty to the races of the Empire and the world. The war has made the earth much smaller both for us and for our children and the menace of its heathen peoples, enriched by the application of western industrial and scientific spoils, which they are more and more sharing with us, embodies a greater danger than a paganised Germany or nearer neighbour. All the Christian bodies are agreed that only the message of love can bring domestic, national and international peace. So great is

our unity on this subject and on the need for instruction in it, that in England there is an United Council for Missionary Education, including representatives of both Church and Nonconformist Societies. In view of this there is reason to hope that missionary teaching will soon form part of the religious instruction given in every school in the country. Provision has already been made for its inclusion in the work of all the Church schools in several dioceses, of which Manchester has been proud to lead the way. Experience shews that stories from the Christian battle-front give the children an interest and a keenness that nothing else can supply. They realise that, after all, there is something in this Christian teaching if, for the Master's sake, brave men and women will leave everything and hazard all they have and are. The general educational influence of such instruction is also invaluable, for it bears the same relation to history and geography as does biography and travel. A period or country begins to live when action and adventure figure in them, and this is what happens in the study of the Christian Mission Field. The customs, life, mode of thought and environment of the peoples of missionary lands are vividly placed in their native setting. If the children are put into touch with a living missionary who writes them a letter occasionally, interest increases a hundredfold. Why could not every school in our country be linked with some missionary on active service who writes at least one letter a year and receives in return one or two written by one or more of the children in the name of all? The work of the missionary and of the mission-field would be remembered in school

prayers; "Thy Kingdom come" would have a real meaning; there might be interchange of gifts—there would be at least a sharing of ideas. Think of the educational value of it! In ways such as these there is readily learnt something of the secret of the power which inspired Raymond Lull, who could write: "He that loves not lives not. He that lives by the Life never dies"; or of Mary Slessor, whose prayer was:

"My life, my all, Lord, I intreat,
Take and use, and make replete
With the love and patience sweet
That made *Thy* life so complete."

We need not fear to tell the whole truth concerning such great characters. So much the worse for our country should she ever forget, or attempt to teach that anything less than the love of Christ constrained Livingstone to his great work. There are already in existence many devitalised accounts of Livingstone which only declare the lesser half of the truth concerning his life. And every country has had its S. Paul, or Francis Xavier, or Raymond Lull, or David Livingstone, or Mary Slessor, or Mary Reed, or Deaconess Buchanan, or Vernon H. Starr, if only we take trouble to find them out. Our children demand heroes of some kind to worship and the Church of which they are members can supply them with a goodly line of spiritual ancestors whose prowess they should know and emulate. We fail in our duty if missionary teaching is omitted from our schools.

This book, small as it is, would be incomplete without some reference in conclusion to the service the Church of England has rendered to this country

and to the world by maintaining Christian education in the elementary schools; for, were it not for the stand she has taken in the past, there can be no doubt that religion would have been swept out of the schools years ago. There are at the present time Local Education Authorities which do not encourage the teaching even of the Scriptures in any of the schools under their immediate jurisdiction.¹

It may reasonably be asked: Why has the Church of England taken such a stand in building and retaining her schools? If her object has been to proselytise and make converts to her flock, an accusation at times and even quite recently brought against her, then history presents no more miserable failure. That such has not been the object of those most strongly supporting denominational schools in the past has been publicly recognised by the present Minister of Education. "I must say quite explicitly," observes Mr. Fisher,² "that, so far as my experience goes, I do not think their concern is due to any spirit of ecclesiastical dominance, or to any desire to maintain or extend it, and still less to any desire to proselytise. It is due to an honest conviction that, in spite of the looseness of the attachment of a large part of the population to the churches, the denominational statement of religious truth is the best and most effective vehicle for religious

¹ The last official return on the matter, to an order of the House of Lords, was made in 1906. There is little reason to think that extensive change, if any, has been made since that date. The return shews that 125 Local Education Authorities made no provision for "inspection or examination" in the religious education proceeding in their schools.

² In his speech of March 27, 1920.

instruction, and consonant with the wishes of a large number of parents. It is due still more to a conviction of the fundamental importance of establishing religious principles, however understood, however expounded, however applied, in the minds and hearts of the young." The testimony of a representative incumbent, in whose large parish are four Church schools, is that during twenty-three years' ministry there, he has not known a single case where, because of attendance at the Church day school, a child has left, either in earlier or later life, the place of worship of his or her parents in order to attend church. Children attend the place of worship or Sunday school selected by their parents, or they go to the nearest to their homes or to the giver of the biggest parties. If anyone doubts this let him make investigations among the children themselves and uncertainty will at once vanish. Parental carelessness or lack of "Sunday" clothing are among the chief but are by no means the only reasons why children stay away from Sunday school and from corporate Sunday worship. It is well known that in the north of England and particularly in Lancashire, attendance at Sunday school is on the whole better than in the Midlands and the South. This fact justifies the conclusion that of the 6,500,000 children in estimated attendance at the elementary schools of England and Wales at least 1,400,000 do not attend any Sunday school or place of worship.¹ Irregularity

¹ Statistics carefully gleaned from the Church day schools of the S.E. Division of the Diocese of Manchester indicate that about 22 per cent. of the scholars never go to a Sunday school or to any place of worship. In certain cases nearly one-half of the children confess that they go nowhere on Sundays.

among a fair proportion of those who do is notorious. These are the great facts we have to face in considering the worth of religious education in the primary schools of the land. To a degree that is wonderful when all the details are considered, a vast number of the members of the Church of England, from the humblest to the greatest, continue to give their offerings for the upkeep and improvement of her schools. In the year following the war, schemes were entered upon in one diocese alone amounting to many thousands of pounds, while there is continually from year to year the constant drain of the cost of the upkeep of all the buildings. And here the Church pays the penalty of the pioneer; for many of her school buildings have grown out of date and inadequate. Those she has erected in recent years will bear comparison both in planning and general appointment with any built by Local Education Authorities. It is frequently forgotten how great has been and still is the service rendered by the Church to the nation through her schools and training colleges. The fact of their existence at all means that she was for centuries in advance of the State in the provision of education. In her demand that the spiritual forces of life should receive first place in the work proceeding in her schools she has again anticipated a position to which any state which hopes to be abiding must be driven. This was grandly proclaimed by the "Prime Ministers of the British Commonwealth of Nations" in their New Year's Message for 1920: . . . "We would therefore commend to our fellow-citizens the necessity that men of goodwill who are everywhere reviewing

their personal responsibilities in relation to the reconstruction of civilisation should consider also the eternal validity and truth of those spiritual forces which are in fact the one hope for a permanent foundation for world peace." The Church has always held that education for the full exercise of the spiritual privileges and responsibilities of membership of her Family is the birthright of all her children. An uninspired morality, backed by however great an exhortation to "play the game" can never take the place of a living Christian faith involving duty and inheritance in a Family of which God is the Father, Christ the Redeemer and Elder Brother, and the Holy Spirit the continual Sustainer and Sanctifier.

It only needs that the Church of England should remain true to her highest ideals for her to continue to be, through her educational work, as she has been through this and other channels in the past, the minister of eternal blessings to the nation and to humanity.

APPENDIX I

THE EFFECT UPON THE MIND OF CONTACT WITH DEATH

(See pp. 132-3.)

DURING a discussion with her staff, a headmistress of a school of one hundred and fifty infants, whose work for many years had lain in a thickly populated area among the poorer classes of the community, remarked that her children's attitude towards death seemed to be one of striking indifference. She later kindly furnished the following details. "In the first place the child in whose house the death has occurred, invariably comes to school and gives teacher an account in detail of what has happened before and after the death. The children evidently watch everything, for to them, it is simply something of interest that is new and, according to the housing, which I will mention later, everything is seen quite as if in the ordinary course of events. The child, after the description, even to having seen the veil over the face, tells the other children in the class and is quite the envy of his comrades. Very, very often quite a number of other children go to view the body (some with their elders, others go of their own accord).

It is the way in which they speak of having done this and of what they saw that seems to me to show indifference to death. There seems to be a general feeling that the body is on view, as it were, and must be seen by all, both neighbours and friends, old and young. For example, a short time ago, two children were talking. The teacher listened and one was urging the other to go to see the body of a woman whom they both knew. The teacher asked the little one had she been and she said, 'Yes teacher, I see'd her and she did look nice.' Again, the funeral is invariably called a tea-party. For instance, about a month ago a child asked me in quite an excited manner if he could stay away for half a day. I asked the reason. He replied, 'We're having a party for my uncle Jim.' I naturally concluded that as uncle Jim was a soldier, he must be home on leave, so I said 'Oh hasn't he finished being a soldier now?' The child looked at me in a very disgusted way and said, emphatically, 'No, he's dead.' The child told us next day that he had had cake, jellies and custard. No thought was shewn at all for the fact that a death had taken place, only joy at the good time he had had. With regard to the housing problem: several of our children come from small houses where there are only two rooms up and two down. Now when a death occurs in one of those houses the corpse cannot always be placed in a separate room. Imagine the result. A few years ago, one of our babies died, so the teacher went to the house with some flowers. Imagine her surprise when, on going into the living room, the mother simply drew back some curtains from a recess in the window and there lay the corpse.

As the teacher went into the house she saw two or three of the little one's playmates coming out. Can you wonder at the indifference of these children? "

The indifference here emphasised must have been noticed in certain individuals by every parish priest. Especially does it seem common in the north of England and in most industrial towns throughout the country, where the undertaker advertises his trade by a display of tea urns, and where such a newspaper advertisement may be seen as that which appeared for some years in a weekly local paper until the food controller standardised the allurements of food, and which ran, "Funeral parties a speciality. A warm room, a hot meal, and comfort for the bereaved." But there is another side to the question, and when careful investigation was made of each case in the above school where a child had seen a person who was dead, it was discovered that several emotional shocks of considerable intensity had been received. One little girl described how her mother had carried her upstairs to see her uncle who had died and that she was told to touch him.¹ She was asked if she touched his forehead and she said, "No, his body"; and she added that she did not like it and felt frightened. In ten cases children confessed that they were frightened by what they saw and a look of transient or of deeper fear appeared on their faces. In one or two cases, it was interesting to

¹ The reasons most commonly given for the popular custom of touching the corpse appear to be (1) "You will not dream about him," and (2) "You will not forget him." These are respectively explained as meaning that you will not dream about the person's appearance in death, and that you will not forget all about the individual just because he or she is dead.

note, this look of fear did not recur so vividly when the child was questioned a second time after a short interval, and when we had all had a talk about our dear ones who were dead. At first when asked where their dear ones were of whom they spoke, they said, "In a bury-hole," as most of them call it; but after a while they spoke freely of them in Paradise and of what they were doing. This and the mere fact of the raising to consciousness of what they had seen appeared to lessen the intensity of the fear.

No doubt much harm is done to certain children by taking them to funerals, and the present writer will never forget the sad distress of a miner's little son, aged three years and ten months, who had been taken to his mother's funeral a fortnight previously and, his teacher said, had wept in school every day about it since. The one impression that dominated his mind found expression in the words, "They have put her down a big hole," and at the thought he wept disconsolately. This boy had a brother just over five and a sister nearly seven in the school. The brother said that his mother had been put in a "bury-hole," but his father had now pulled her up again; and this saying, to which the father had obviously been driven by the children's distress, gave some comfort. The sister said that her mother's body was in the ground and her soul had gone to live with God. Several headmistresses of infants' schools have expressed the opinion that from their observation their children are more shocked at the lowering of the body into the ground than at anything else connected with a death or funeral. Careful investigation by the present writer in some hundreds

of cases shews that the majority of children, even to the age of thirteen and fourteen, receive considerable shocks when the coffin is lowered before their eyes. For example, a boy scout of ten-and-a-half was asked with the other members of his troop to attend a public funeral. He did so, but for days afterwards his mind seemed filled with the thought of the body being lowered into the grave. He had been unprepared for this and it gave him a great shock. Teachers are often surprised at the obvious strength of the mental influences derived from this source, revealed by investigation among the older children. The latter assert that they felt "frightened," "surprised" or the like, because they "did not think they would do that" with the coffin, or, "I should never see him again," or, "it was hard to leave him there." As the boy scout above referred to, the children had, of course, seen graveyards and tombstones and knew that "people were buried beneath"; but the whole process of the burial of the body of one known to them, enacted before their eyes, produced a very different mental effect. The whole subject raises the question: To what extent is there an element of unreality and detachment in even commonplace ideas in the mind of the child, apart from, or even in association with, concrete realities? That this element exists in the minds of many people, both young and old, is undoubted, and also that it varies in individuals. Whether it is good or harmful and how far we should assist or dispel it, are matters which need careful examination.

The evidence so far available goes to shew that, in certain cases, shocks of a more serious nature

may be given to those who are unprepared for actual contact with death should they meet it at the age of seven to fifteen or even much later in life, when the affections have become more strongly developed. Such accounts as the following represent a common result of a first contact with death at this age.

"When I was a child of nine years of age a little cousin of whom I was extremely fond, died. We had always been the very best of friends and delighted to stay with one another during holidays. She was taken ill and during her illness I went many times to talk with her and to help to pass away the long dreary days when she was confined to her room. When she was recovering she came to stay with me for a week or two, for a little change. After returning home she had a relapse and was once more confined to bed. I went to see her one week-end, and arranged to go again the following Saturday, but in the meantime she became very much worse and died. Naturally this was a very great shock to my youthful mind for I never imagined she was so ill. I went to see auntie on the appointed Saturday, and was taken upstairs to my cousin's room where she lay in her coffin. To me it was not E—— who lay there, but something which struck terror into my very heart. I remember auntie saying how beautiful she looked, like a doll lying there; but my own thoughts! Oh! even now I have the same fear of looking upon death. I felt I must fly from the room. Wherever I went the terror seemed to follow. For months it was the uppermost thought in my mind. During the night I used to start up in bed and there in the room I fancied I could see the coffin. Even when I closed

my eyes it was with me. Mother often had to come to me in the night to calm my fears. Ever since then I have never felt brave enough to look upon death. Although I know and understand things better now that I am older the terror is still there, and I feel that it is wiser to think of even my very dearest friends as I last saw them alive."

Another informant writes: "I was fourteen years old, when, for the first time, I saw a dead person, a middle-aged lady who had died of meningitis. Her illness had been a trying one for the reason that she had had to be closely attended and even then had managed on several occasions to leave her bed and wander into other rooms. I experienced no rememberable shock on seeing her corpse, but even now—after a lapse of twenty-eight years—I can recall with what vividness the visual image would arise before me whenever I was alone in the dark. It would appear close to my left shoulder especially when I was about to light the gas. I remember, too, how my sister nearly two years younger, and my cousin, a girl of sixteen or seventeen, would, for weeks afterwards, wait for me so that we could go upstairs to bed together. They seem to have been troubled with the same persistent image as myself and, at any rate, were very nervous of being by themselves in a room on the same landing as that in which my aunt died."

An account indicating absence of shock may be quoted. "The first dead person I saw was my grandmother and I was twelve years of age when she died. Before I entered the room I knew that she was dead, and as I had been carefully taught

the Christian belief in the life to come I was prepared to look upon the mortal habitation she had left behind and to think of her as not there but in Paradise. This I did and I experienced no sense of shock and it is only with an effort that I can now, after some twenty years, recall her appearance then. When another member of our family died some five years later I distinctly remember saying as my aunt and I looked upon the corpse, 'She is not here you know, she is in Paradise.' This conviction has taken away from me all fear in looking upon a corpse. When, however, I had to undergo an operation some years later, I found that I had an exceedingly great fear in facing my own death. It was only after a wrestling of the soul so great that it cannot be described and when the anaesthetic had almost completed its work that I felt an approach to peace; but without hesitation I can say that this peace came as a result of the triumph of the thought of the reality of the life after death. The fear came from a much lower stratum of my being, and I could not fail to be conscious of the knowledge that my life was on a higher and more permanent plane when I reached tranquillity than when tossed with fears which, I suppose, must have been either wholly instinctive, or intensified as a result of failure to apply to myself and my own life the thoughts which, as stated above, I found so helpful in contemplating the death of another. I can distinctly remember that when looking upon the corpses mentioned, my attitude the whole time was, 'This state of things does not apply to me.' Nor did it at that moment!" The detachment here again noted is very interesting

and in this and other directions, such as the exhibition of a cruel callousness, needs thorough investigation.

As evidence of the influence of contact with death at a later age one more description may be given. "The first time I looked upon death was at the age of twenty-four. A little girl of six months, of whom I was very fond, had died. I had frequently nursed and fondled her, but I was not present when she died. The people of the house said how beautiful she looked, but when I entered the room and saw her I received a great shock and a strong impulse to run away from what I saw. The impression remains even to this day and whenever I have since thought of death the figure of the child has at once been recalled to my mind in every case. For some three months or more after seeing the child a cloud of fear of death for those I loved—never for myself—seemed to hang over me and to make me decidedly unhappy. Some sixteen years afterwards my husband died after a three days' illness in a field hospital, during service with the army in France. This was very unexpected and gave me a great shock of sorrow and grief. It seemed as though hope had been crushed out of my life, which became very dark. I found no solace in the thought of the life hereafter, for my belief in it seemed seriously shaken. Several clergymen spoke to me of my sorrow but I cannot say that I received any help from one of them until, some eight months after my husband's death, the Rev. — — spoke to me and explained with such calm conviction his own belief in the life to come and in the reasonableness of the Christian foundation for it, that I felt my own faith from that time returning.

I gradually became happier and more trustful so that in a few weeks, although life can never be the same again, I was comparatively happy. During our conversation I told Mr. — that I had received the shock mentioned above when first I had looked on death. This was the first occasion on which I had confessed the fact to anyone, and the reason for not speaking of it was that I felt that it shewed weakness on my part and that I should only be ridiculed. Even when the telegram giving the first news of my husband's death came and I read its contents, the image of the child's corpse at once came before my mind. In fact, ever since the child's death the idea of death has always been associated in my mind with the sight of that child. I am now calmer and happier and am gaining an outlook upon life that looks through death to Paradise, where we shall all rejoin our dear ones from whom for a short time we are parted."

Such evidence as here given speaks for itself, and the influence of the emotional shock in such cases is clearly very deep and lasting. In this last instance the fact of the confession of the fear and the disclosure of its origin should be noted, and also the inspired confidence which followed the treatment the matter received. On reviewing the whole of the experiences narrated, the conclusion appears to be amply warranted that so long as the idea of life is closely associated with the mortal remains, hope shines not on the soul of child or adult. Peace ensues when the life is thought of as completely separated from the outworn or no longer habitable body. Furthermore, the warning is given both to priest and teacher, that he

who would minister solace and comfort in bereavement or teach the great Christian truths concerning the life to come, must be prepared to cope with forces either potential or actual of a deeply psychological nature. These may even be unconscious and yet so powerful as to inhibit spiritual progress.

The war must have revealed a great mass of evidence of the various mental and spiritual attitudes of the men towards death, but so far no publication appears to have more than touched upon the mental side of the subject. Through the kindness of Dr. C. S. Myers, late Lieutenant-Colonel, R.A.M.C., Consulting Psychologist to the British Expeditionary Force, the writer is permitted to quote his opinion from the vast experience he had with the troops: "I am inclined to think that the fear of punishment during life and after death is, at least in warfare, of far less importance than the fear of death itself. The latter is responsible for the renewal of all kinds of fears on the subject, relating to early life. I have a record of one patient's dream in which he saw a procession of skeletons of the men killed in battle. On analysis he could trace this back to Gustave Doré's pictures of Dante's *Inferno*, and he associated the dream with a conversation he had had on the subject of the future life of the killed with his friend in France." Dr. Myers readily agreed that to teach indiscriminately death as a punishment, to which subject space has been devoted in former pages, will but increase the fear of death derived from other sources. Evidence is available unmistakably confirming this view.

The kindness of all those who have contributed the above statements is gratefully acknowledged.

204 THE CHILD'S KNOWLEDGE OF GOD

They have gladly given assistance in the great hope that by its means we may more clearly see how liberation from emotional shock arising out of the fear of death and from other similar fears may be conferred upon our children.

APPENDIX II

SUGGESTED SYLLABUS

OF

RELIGIOUS INSTRUCTION

*Issued with the approval of the Lord Bishop, for use in
schools in the Diocese of Manchester.*

First Edition, 1917.

Second Edition, 1918.

Revised Edition, 1920.

INTRODUCTORY NOTES

IN the present syllabus the school life of the child has been carefully followed from the lowest to the highest class, and thus some attempt has been made to provide for the school career as a whole. The scheme should be considered from this point of view, and it is earnestly hoped that the teachers of the various classes will study also the syllabus as a whole, that they may build with a view to the work that has preceded or that is to follow their own.

Sometimes it is urged against a scheme whose form is not very variable from year to year that it allows of too little change for the teacher. The first consideration, however, is the child, and only by considering the school life as a whole is it possible to arrange a scientific and satisfactory scheme, wherein the right matter is taught at the

right age and none of the essentials have been omitted by the time the child leaves school. In practice, except in the case of the chief assistant, who usually takes the highest class, it rarely happens that a teacher takes the same class year after year, unless quite special circumstances make such a course advisable. In small schools where classes are grouped the schemes suggested may be adapted for use in alternate years.

It should be clearly understood that both the headings in the scheme and the references within the brackets are entirely for guidance in the preparation of lessons. Each teacher will use the language and the scientific methods known to be of the greatest value, in accordance with the age of the children.

Relation of the religious instruction to the remainder of the school day.—Unless the teaching given during this lesson of each day exercises its full influence on all the other lessons and on the whole range of life, it will end in being religious instruction, but will not issue in religious training or education. Why should not the *tone* of the religious instruction period be carried into all the other lessons? This is being done in the best schools, with the happiest possible results both to teachers and taught.

Revision.—It may be thought that such a syllabus as here suggested allows insufficient time for revision. The term "revision" unfortunately retains in a good deal of English education the idea of a particularly painful ploughing along a previously well-defined furrow. Such a conception is contrary to the teaching of the great educationists. They preferred terms equivalent to "association and generalisation": a bringing of the new matter into touch with the old that it may be assimilated with it. If this is part of the teacher's aim there will be opportunity for it after the presentation of the new matter, in almost every lesson—incidentally, or in the after-talk, or during the expression work.

The teaching about God and His attributes presented to the child's mind should always be in agreement with the revelation of God given to us by our Lord. Any lesson which is open to the danger of giving a false conception of God should be postponed.

Memory work.—Every endeavour should be made to ensure that the memorising of texts and passages of Scripture is a pleasurable exercise to the child, who may be encouraged to make his own selections and to take a living interest in the words learnt. Much will depend in this respect on the quality of the teaching and on the way in which the matter to be memorised is presented to the mind. A few suggestions as to choice for the younger children are given in the scheme. The range for the older classes is so wide that to suggest passages seems superfluous.

Prayers.—Teaching the children to *pray*, in addition to teaching them to *say prayers*, is one of those vital and all-important matters depending in a marked degree upon the influence and personality of the teacher. Opportunities for the inculcation of a spirit of sincerity in prayer and for the explanation of how God answers all our prayers in the way that is best for us, will frequently occur in the course of lessons. Prayer may be offered in school for special objects as occasion arises, and every encouragement may be given to the children to pray regularly and intelligently at home. Holy-days may be marked in senior schools by the use of the collect for the day at opening prayers, and by a special talk or lesson, should no service be held for the scholars in church. Similarly in infants' schools there may be a special opening service and talk.

The scheme is suggestive, and to increase its value managers and teachers are asked to give criticisms and advice regarding its arrangement and working on the occasion of the Diocesan Inspectors' visits. It is not intended that the whole syllabus should be adhered to in every detail, but rather that its general principles should be applied in such a way that the teacher is free to study with devoted care the best way in which the child's spiritual welfare may be advanced.

Schools whose educational year does not begin in September.—In classes for children under eight years of age the year's work might commence at the point in the scheme where the first month of the academic year falls. For children above this age the year's work should begin at the begin-

ning, that is, as indicated for the term "September to Christmas," care being taken that teaching associated with the Christian year falls at the season it is intended to mark. Thus, for example, the lessons on "The Great Forty Days," in the syllabus for children aged nine, will be given between Easter and Whitsuntide, and the Advent lessons will be given in Advent. The New Testament and Old Testament lessons for this year, however, will begin with a talk on the Four Gospels and the Story of Gideon respectively.

INFANTS' SCHOOLS

Expression work will take the form found by experience to be generally most profitable or best suited to the particular subject dealt with. Whether it is handwork, such as drawing, modelling, and paper folding, or the telling of the stories by individual children or a group in answer to questions round a central model, or a talk about the picture by the children, or dramatisation, does not matter so long as the method is scientifically the best which the teacher is capable of using for the purpose of assisting reverent, free and full expression.

Missionary stories.—A good supply of excellent stories for missionary lessons may be obtained from the Missionary Societies. The S.P.G. "Missionary Stories" and C.M.S. "Talks" as well as the "Yarns" published by the United Council for Missionary Education, together with other publications of the various Missionary Societies will be found of great use. "The Book of Babies," "The Book of Island Babies," "The Book of Other Babies" (each 1/-), "Children in Blue" (1/6) and "The Birthday Book of Balu" (2/-) will also prove useful. Very valuable help will be obtained from the excellent set of pictures, "Child Life in other Lands" (6 for 5/-) with the accompanying booklet and the larger companion picture, "The Hope of the World" (1/-). All these may be obtained at the offices of the S.P.G. and C.M.S. at the Church House, Deansgate, Manchester.

Prayers.—The suggestion made for the first month for the youngest group regarding prayers and thanksgivings

is intended to be acted upon regularly throughout the school, and every possible help to the children's private prayers at home should be given. After lessons of a suitable nature, such as missionary talks or those mentioning the sick, the suffering, or the work of the hospitals, the children may be encouraged to join in prayer to God for objects arising out of the lessons. These prayers should be entirely the children's own, one child offering his or her own little prayer while the others join in silence with the one who prays aloud, all uniting in the "Amen."

Pictures.—A plentiful supply of good and well selected pictures is essential to the work of the Infants' School. The problem of the time at which the picture should be shewn in the course of the lesson is one which the teacher must settle intelligently for herself, in reference to its influence on the mind of the child.

The greatest care is necessary in the choice of pictures as in the choice of subjects for lessons. Certain of the small, penny reproductions published by the Religious Tract Society are useful for small classes. The following is a list of Nelson's Wall Pictures, which are of great value in illustrating lessons in the syllabus. They last longest in a frame with a removable back, taking about a dozen. The numbers refer to the publishers' catalogue.

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| 1. The Infant Jesus and the Shepherds. | 22. Jacob's Dream. |
| 3. The Wise Men of the East. | 41. Joseph and his Brothers. |
| 6. The Boy Jesus in the Temple. | 92. Elijah and the Ravens. |
| 7. The Baptism of Jesus. | 16. Abraham leaving Home. |
| 28. The Man with the Four Friends. | 5. The Boyhood of Jesus. |
| 35. Jairus' Daughter. | 26. The Wonderful Healer. |
| 36. The Feeding of the Five Thousand. | 32. The Widow's Son at Nain. |
| 52. The Good Shepherd. | 54. The Good Samaritan. |
| 60. Christ Blessing Little Children. | 73. Blind Bartimæus. |
| 108. Our Lord's Ascension. | 104. The Empty Tomb. |
| | 70. Ruth and Naomi. |
| | 88. David sparing Saul. |
| | 98. Naaman and Elisha. |
| | 17. Lot's Choice. |

210 THE CHILD'S KNOWLEDGE OF GOD

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| 44. The Babe among the
Rushes. | 30. The Cripple at the Pool. |
| 71. The Child Samuel. | 56. Jesus teaching His
Disciples. |
| 2. The Babe in the
Temple. | 107. Jesus and Peter. |
| 24. Jesus Stilling the
Storm. | 23. Rachel at the Well. |
| 58. The Ten Lepers. | 136. The Prodigal's Awaken-
ing. |
| 76. The Triumphal Entry. | 85. David the Shepherd
Lad. |

Books.—In addition to "The Book of Other Babies" and the missionary books referred to above, it would be well for each school to possess a copy of "Child Songs," by Carey Bonner (referred to as "C. S" in the scheme). "Models and How to Make Them," vol. i. (C. of E.S.S. Inst., 2/6) should also prove useful. The pamphlet "Assets or Securities" contains information about the Waifs and Strays Society, and may be obtained from the office of the society, 5 Cross Street, Manchester.

SENIOR SCHOOLS

Time Table.—It has been an almost general experience that a Time Table of some kind is necessary. Thus in some schools the days of the week have been devoted respectively to the writing of the Catechism, Old Testament, New Testament, Prayer Book (including Catechism), and Singing and Repetition. Any such arrangement should be regarded as a servant and not a master, so that if it is obviously desirable to continue a subject in the next lesson rather than leave a longer break, it should be continued, regardless of Time Table considerations.

Whether it is advisable or otherwise to dispense with the use of a Time Table is a matter which head teachers must decide for themselves. The divisions made in the work proposed in the following syllabus are on the assumption that some kind of Time Table will be in use, whereby Old and New Testament subjects are dealt with each week, but should experience shew it to be the more profitable course, it might be arranged that one subject is allowed

to occupy a week's or even a month's consecutive lessons. The matter, however, needs careful thought in all its bearings.

Geography.—As indicated in the notes for the various classes it is necessary for the children to become increasingly acquainted with the geography of Palestine if the full significance of the Bible story is to be appreciated. Such an opportunity is given now as has not been before for imparting a realistic idea of Bible lands as they are to-day and as they were in Bible times. Relations and friends who have been fighting in Mesopotamia, Egypt, Macedonia, and Palestine, have frequently brought home picture post-cards, or curios which place the children in direct touch with these countries. Where possible, museums might also be used for this purpose.

It is hoped that all teachers who possibly can will read George Adam Smith's *Historical Geography of the Holy Land*.

Missionary lessons.—Specific subjects are suggested in the scheme, but if more appropriate ones than those named can be found and correlated with the history and geography for the year so much the better.

Written exercises.—As one form of expression work essays may be used in each class, their chief value resting in the ideas which underlie them. In the case of older children such questions might be asked as: How do you know that God loves you? In what ways is a baby who has been baptised better off than one who has not? Why do we go to Church? Why are we confirmed? Why do people go to Holy Communion? Write down all the ways you can think of by which human beings may obtain the help of God. Why are we living in the world? etc., etc. Many exercises of this kind will suggest themselves, and they are invaluable in their direct appeal to what the child thinks on the great verities of life. The formal writing out of the Catechism or other memory work is a valuable check upon the words the child may be saying, but the exercise needs judicious and not excessive usage.

Books.—Without good and adequate text-books and books of reference the scope and effectiveness of the religious instruction is greatly restricted. A good set of pictures is

212 THE CHILD'S KNOWLEDGE OF GOD

also necessary, especially for the lower classes (see the list for infants' schools).

The following books are recommended :

One Volume Commentary on the Bible, Dummelow
(Macmillan, 12/6) ; *or*

Peake's Commentary on the Bible (Jack, 12/6) ;

The Church Catechism Explained, Robinson (C. U. Press,
3/-) ; *or*

The Church Catechism, Maclear (Macmillan, 1/9) ;

The Prayer Book Commentary (S.P.C.K., 2/-) ;

The Prayer Book, Evan Daniel (Wells Gardner, 6/-) ;

The Making of the Bible, Rowton (National Society, 3/-) ;

The Story of St. Paul's Life and Letters, Paterson Smyth
(Sampson, Low, 6/-) ;

The Life of the World to Come, Swete (S.P.C.K., 2/6) ;

Sketches of Church History, Robertson (S.P.C.K., 2/-) ;

What the Church has Done for Education (S.P.C.K., 4d.) ;

Introduction to Old Testament Study, Redlich (Mac-
millan, 6/-) ;

The Meaning of the Old Testament, Martin (S.C.M., 2/6) ;

Suggestions for a Syllabus in Religious Teaching, Ayre
(S.C.M., 2/6) ;

Bible Manners and Customs, Mackie (A. & C. Black, 1/-) ;

Between the Testaments, Grant (A. & C. Black, 1/-) ;

Blackboard Drawing, Braley (Saxton, Nottingham, 1/6).

Missionary books (to be obtained from the depôts of the
missionary societies) :

" Heroines " series, C.M.S., each 9d. ;

Outlines of Missionary Lessons, S.P.G., 2/- ;

" Yarns " on Heroes of various countries, each 1/- ;

Saints and Heroes, Seddon (S.P.C.K., 1/6) ;

Reflecting the Light (S.P.G., 6d.) ;

Forging the Future in South Africa (S.P.G., 6d.) ;

Vernon H. Starr (C.M.S., 1/6) ;

Missionary Adventures (S.P.G., 3/-) ;

By Reef and Shoal, Sinker (S.P.C.K., 6d.) ;

Jesus Christ and the World's Religions, Paton (1/-) ;

The Goal of India, W. E. S. Holland (2/6) .

An Outpost in Papua, Chignell (Murray, 1/6).

Children under 6 years.

(Babies and Class 2).

The system of classification adopted in Infants' Schools is so various, owing to such causes as the size of the school, the rule regarding age of admission, and the principle of promotion in use, that it has been thought sufficient and most satisfactory to give a suggested scheme of lessons for the children who are under six years of age, leaving it to the Head Teachers to make the selection and adaptation necessary to meet the needs of particular classes.

Note on the Babies' Class.—This is in many ways the most difficult class in the school. The child's stock of ideas is so limited, attendance is by no means regular, and new admissions are continually being made. It is therefore very essential that care should be exercised to see that the children are not told stories about objects of which they have not the slightest conception. It is valueless to talk to them of a sheep, or a brook, or a sheep-fold, or a manger, if the children have no knowledge of them from actual object, model or picture. (See note on the use of pictures.) Many of the talks to the babies will thus be confined to objects seen around us, pictures, or models.

SEPTEMBER AND OCTOBER

Leading thought or aim.	Talks and Stories.	Memory aids, Hymns, etc.
To lead the children to the knowledge of God, the Maker and Giver of all good things.	Talks on : A bunch of flowers. The sky and the air. The clouds and rain.	Little prayers and thanksgivings in children's own language and for their suggested objects. The first verse in the Bible.

NOVEMBER

God's care for us in life,
whether waking or sleeping.

(To be introduced by appropriate
talks on father's and mother's
care at home.)

God taking care of Elijah

(1 Kings 17¹⁻¹⁶).

God sending the rain

(1 Kings 18⁴²⁻⁴⁵).

Our Lord stilling the storm.

Our Lord feeding the hungry (Jn. 6).

God's care for Ishmael

(Gen. 21¹⁴⁻²⁰).

God's care while we sleep.

Jairus' daughter (God was taking
care of her all the time; she was
as safe as when asleep).

God's care for us in death
and for ever.

" My help cometh even from
the Lord, who hath made
heaven and earth." (Ps.
121².)

" A rain song " (C.S. 73).

" God, who made the earth
:: Careth for me " (C.
S. 1).

" Lo, I am with you always."

DECEMBER

Preparation for Christmas.

Talk about the angels who live with
God in heaven.

Angels sent to tell people that God
would send them a baby boy :
Zacharias.

Children may be encouraged
to make Christmas gifts to
give to one another and to
older people and to bring
clothing and toys for needy
children.

Jesus and His disciples :

Why they followed Him.

How He taught them to pray.

God's special house : the Church.

Going to Church to pray, and praying at any time, anywhere.

(1) Our bodies : eyes, ears, hands, feet, and what they can do for God.

Blind Bartimæus (Mk. 10⁴⁶⁻⁵²).

The deaf man (Mk. 7³¹⁻⁷, cf. Mt. 15²⁹⁻³¹).

The paralysed man (Mk. 2¹⁻¹¹).

" Two little eyes to look to God,

Two little ears to hear His word,

Two little feet to walk in His ways,

Two hands to work for Him,

All my days.

One little tongue to speak the truth,

One little heart for Him in my youth,

Take them, O Jesus, let them be,

Always obedient true to Thee" (Tune C.S. 16).

Gen. 1¹.

"We thank our loving Father, God" (C.S. 8).

(2) God gives us fires and lights : the sun, moon, and stars (cf. Mt. 5⁴¹⁻⁴⁶).

(3) Sunshine and showers, and awakening Spring time (cf. Mt. 6²⁸⁻³⁰).

(On appropriate mornings.)

Further gifts of our loving Heavenly Father.

Leading thought or aim.	Talks and Stories.	Memory aids, Hymns, etc.
Spring Time. To increase children's interest in our Lord and His wonderful works of Love.	Lambs (introductory talk). David the shepherd boy. Jesus the Good Shepherd. Jesus healing the sick, lame, and blind (Mt. 15 ²⁹⁻³¹). Healing the nobleman's little boy (John 4 ⁴⁶⁻⁵⁴). Jesus riding into Jerusalem. How our Lord died and was buried in the tomb (the Crucifixion not to be told in detail). His Resurrection.	"All things bright and beautiful" (A. & M. 573, vv. 1, 2, 7). Simple verses of Easter Hymns.
His Resurrection and Ascension.		

EASTER TO MIDSUMMER

Picture talks on one or two of our Lord's appearances to His disciples.
Jesus returning to His Heavenly Home (Ascension Day).
Whitsunday.
Missionary stories.

God has put us in the world to do His work : to love Him and every-one round us.

More ways of shewing love to God :
 (1) Saying "Thank you." Jesus feeding the five thousand (Jn. 6).
 (2) Singing hymns. God's gift of the voice ; the birds' song ; the angels' song (cf. Lk. 2⁸⁻¹⁴) ; the prayers and praises of our dear ones in Paradise.

(3) Doing what God wishes us to do ; God has given us mother, father, teachers, and wishes us to obey them.

Jesus obeying His mother.

Joseph obeying his father.

Miriam obeying her mother.

The disciples obeying our Lord (Mt.

4¹⁸⁻²² cf. John 1³⁵⁻⁴²).

How Jesus listened to the doctors (God wants us to learn our lessons).

Giving (cf. Mk. 12⁴¹⁻⁴⁴).

Missionary gifts.

"Here we come with gladness" (C.S. 115).

"God Whose name is Love" (C.S. 139).

"Honour thy father and thy mother."

"The Lord loveth a cheerful giver."

Children aged 6.

(Class 1.)

NOTE.—The scheme for this class should be treated as supplementary to that for the lower classes, and in the few cases where the subjects of lessons happen to coincide they may be given here more fully.

SEPTEMBER TO CHRISTMAS

Leading thought or aim.	Talks and Stories.	Memory aids, Hymns, etc.
"In the beginning God created the heaven and the earth." (Gen. 1 st .)	Simple talks on various parts of God's creation (to be grouped into three or four lessons). (1) Sun, moon, and stars, and the air we and animals and plants breathe. (2) Things in the ground and that grow from the ground (rocks, sand, coal, iron; grass, trees, flowers, grain, fruits; refer to workers in mines, foundries, and cotton mills). (3) The sea, fishes, animals, birds, all living, moving things, and	"All things bright and beautiful" (omit v. 3). "Hark; the lilies whisper" (C.S. 7). Ps. 19 ¹ . "I believe in God the Father Almighty, Maker of heaven and earth." (Other clauses of the Creed to be similarly taught in association with lessons as the year proceeds.) "The tree and the bird" (C.S. 61). Commandment 1.

man, for whose use God gave all that He created. (How God's gifts have been used in the classroom).

Harvest of grain and fruits.

Parable of the Sower. (God wants us to have good hearts bearing good fruits.)

Ruth and Naomi—gleaning in Bible lands; cf. custom still in rural England.

Thanking God for all His gifts: daily, and at festivals.

Prayers—reverence, sincere trust, love for God.

The worship of the angels. (Michaelmas Day, Sept. 29).

Thank-offerings in missionary lands: shells, bananas, mealies, etc.

Our Lord feeding the hungry (Jn. 6).

The giving of the manna.

The Israelites giving to God for the Tabernacle (Ex. 35²⁰⁻²⁹).

The Temple (1 Chron. 29¹⁻¹⁴).

Cf. "Give us this day our daily bread."

Mt. 6²⁸⁻³⁰.

"A Seed song" (C.S. 89).

"Hands together softly so" (C.S. 132).

A simple harvest festival in school.

"Remember that thou keep holy the Sabbath Day . . . thy God."

Leading thought or aim.	Talks and Stories.	Memory aids, Hymns, etc.
God loves us <i>always</i> .	The Parable of the Prodigal Son. (The father loved his son, even when the son would not love his father. Omit the elder son.)	"Jesus loves me" (C.S. 43). Mk. 12 ³⁰⁻³¹ .
God's care.	God's care through the winter (reference to subjects of other lessons, e.g. animals' thicker coats, hibernation; thicker clothes, fires, etc). David the shepherd boy.	"But a little child am I" (C.S. vol. ii. 272). Model of Eastern house. A child to be dressed in improvised Palestinian clothing and shewn to the school. Drawings to be made.
(N.B. Avoid throughout the giving of a purely materialistic conception of God's care. He cares for the dead as much as the living).	Story of the Good Shepherd (Luke 15 ³⁻⁶ ; cf. Jno. 10 ¹¹⁻¹⁶). Our Lord's stilling the tempest. Our Lord blessing little children. A baby's baptism—how the baby is given to God and blessed by Him (the name <i>not</i> the most important gift). God's care for our little brothers and sisters over the sea. The Story of Sita (S.P.G. Stories 32). The raising of the widow's son (Luke 7 ¹¹⁻¹⁷). (God was caring for him all the time.)	"A little ship was on the sea" (C.S. 26). Mk. 10 ¹³⁻¹⁶ . "Christ Who once amongst us" (A. & M. 333, appropriate verses).

Preparation for Christmas.

The Blessed Virgin Mary chosen to be the mother of our Lord.
Advent and a talk about Church Seasons.

God's greatest gift to us.

The stable at Bethlehem.

The angels and the shepherds.

Christmas Carols (God's gift of the voice).

Christmas presents (why given).

A talk about birthdays and our Baptism birthday.

Our Lord's Childhood.

Carrying the "good tidings" to all people.

Our Lord's life of perfect service. "He went about doing good."

"Away in a manger" (C.S. 97).

"Once in Royal David's city."

Jno. 3¹⁶.

Lk. 2¹⁰⁻¹¹.

"Good tidings . . . to all."
Other carols.

Mt. 25⁴⁰.

"Happy, happy birthday" (C.S. 110).

"The glad new year" (C.S. 101).

Cf. "Thy kingdom come."

"There shall be one fold, one Shepherd."

"Lord Jesus, Thou that Lovest" (C.S. vol. ii. 348).

Lk. 2⁵².

Eccl. 9^{10a}.

Commandment 3.

CHRISTMAS TO EASTER

The Wise Men's gifts.

How glad Simeon was to see Jesus.

Missionaries who brought the "Good News" to this country:

St. Columba.

St. Augustine.

Dr. Marks and his schools in Burma (S.P.G. Stories, 12).

Jesus and the doctors.

Jesus the carpenter.

How Jesus spent the few weeks

Leading thought or aim.	Talks and Stories.	Memory aids, Hymns, etc.
	before beginning His ministry : His baptism and the quiet time with God in the wilderness. Preaching and teaching on the sea- shore, in houses, and on the mountain side. Healing the sick (cf. Mt. 4 ²³⁻²⁵ and elsewhere). Our hospitals and mission hospitals. Waifs and Strays Society (see p. 210). Healing the sick of the palsy. The cripple at the pool. Blind Bartimæus. The home at Bethany and The raising of Lazarus. (God was caring for him all the time, and he was quite safe in His keeping). The seed growing secretly (Spring time in Palestine). "Palm Sunday."	"Tell me the stories of Jesus" (C.S. 27). Lenten savings (quite the children's own) might be devoted to a good cause they would like to help. "I think when I read." Palm Sunday and Easter hymns. "Lord when we have not any light" (C.S. 131). Texts in association with stories. "Day again is dawning" (C.S. 125). "Down came the rain- drops" (C.S. 72). Palm Sunday and Easter Hymns.

" Hosanna we sing " (A & M. 340).
 " There is a green hill " (A. & M. 332).
 " I believe in the communion of saints."
 Explain the custom of "Easter eggs."

Revise Easter Hymns.
 " There's a friend for little children."
 Mt. 28¹⁹ 20.
 " Jesus lives; to Him the throne,
 Over all the world. . . ."

"The Missionary Penny"
 (C.S. 119).

"Hands together, softly so"
 (C.S. 132).
 Mk. 12³⁰ 31.

The crucifixion and burial (details of suffering to be omitted).

Paradise.

The first Easter morn.

EASTER TO MIDSUMMER

The walk to Emmaus.
 In the upper room.
 The breakfast on the shore.
 The walk to the Mount of Olives and the Ascension.
 The Heavenly Home.
 The first Whitsunday.
 The Baptism of the three thousand.
 Our Lord still Man and helping men :
 S. Paul going to Damascus.
 Missionary stories, including those of the first missionaries of the Church.

(1) Saying our prayers (hands, eyes, reverence, sincere trust).

To lead children to know the Risen Saviour.

How we can shew our love to God.

Leading thought or aim.

Talks and Stories.

Memory aids, Hymns, etc.

Hannah praying for a son.
 Elijah's prayer for the widow's son (1 Kings 17¹⁷⁻²⁴).
 Elisha's prayer for a little boy (2 Kings 4³⁻³⁷).
 Our Lord teaching His disciples to pray (Lk. 11¹⁻¹³).
 Prayers for S. Peter and how the angel helped him (Acts 12¹⁻¹⁷).
 The Lord's prayer might be taken fully.

Stories of the saints.

- (2) Praise and thanksgiving.
 The angels' praise (Luke 2¹³⁻¹⁵;
 Is. 61²⁻³).
 The children in the Temple (Mt. 21¹³⁻¹⁶).
 The praise of Hannah.
 The praise of Simeon.
 SS. Paul and Silas in prison (Acts 16²⁵⁻³⁰).
 The ten lepers (Lk. 17¹¹⁻¹⁹).

"Can a little child like me"
 (C.S. 14).

Ps. 92¹⁻².

"Jesus high in glory" (C.
 S. 574).

"Father we thank Thee"
 (C.S. 16).

Ps. 145².

APPENDIX

- (3) Service (God wishes us to be like our Lord and "do good.") Our Lord in His home at Nazareth (Lk. 2⁴⁰ 51 52).
- The child Samuel (1 Sam. 3¹⁻¹⁹).
 Rebekah's kindness (Gen. 24¹⁰⁻⁵⁹).
 Naaman and the little captive maid.
- The Ethiopian's kindness to Jeremiah (Jer. 37¹⁵; 38¹⁻¹³; 39¹⁵⁻¹⁸).
 The good Samaritan (Lk. 9³⁰⁻³⁷).
 Dorcas (Acts 9³⁶⁻⁴³).
 The Parish Priest—work among homes here.
 The Missionary—work among homes far away.
 Suitable stories of those who have given all for Jesus.
- "He went about doing good."
 Mk. 12³¹.
 Commandments. (The shorter forms of the 2nd, 4th, 5th, and 10th.)
- Jno. 13³⁴ 35. Cf. "Thy will be done in earth as it is in heaven."

Children aged 7.

(Standard I).

Notes for classes aged 7 and 8.—In the following lessons proposed for these classes, the Sayings and Doings of Jesus are taken chiefly from the Gospel according to S. Mark, and the main events of His life follow the great festivals. Miscellaneous selections are made from the Old Testament according to the particular aim in view. What happens at a Baptism, together with the truths underlying the Duty towards God will also be taught.

The Catechism is a summary of Christian doctrine, and will be best taught if so treated. In the arrangement of lessons, whether in a scheme or individually, parts of the Catechism will then be used as convenient conclusions rather than starting points. The purely memory work will thus follow the spiritual teaching, and the two will healthily interact in a process of assimilation later on. A great deal of the spiritual teaching summarised in the Catechism may be given incidentally in lessons not formally connected with it.

SEPTEMBER TO CHRISTMAS

Leading thought or aim.	Talks and Stories.	Suggestions for memory work, etc.
Harvest and the approach of winter.	Bringing in the first-fruits (Ex. 23 ¹⁶ ; Lev. 23 ¹⁰⁻¹⁴).	Gen. 8 ²² . The Creed.
God provides us with food.	("Give us this day our daily bread.")	Ps. 65 ⁹ .
Sharing God's gifts with those who need.	What our Lord taught about our bodily needs (Mt. 6 ²⁵⁻³⁰).	Mt. 6 ²² . Mt. 6 ²⁵⁻³⁰ .

- Feeding the Five Thousand.
(Revision. Children to tell the story in full).
- David's kindness to Mephibosheth
(² Sam. 9 ; cf. ⁴).
- The widow giving food to Elijah.
Obadiah feeding the prophets.
The Shunammite and Elisha (² Kings ⁴⁸⁻¹⁸).
- Sir Philip Sidney and the dying soldier.
- God gives us materials for clothing and houses.
- How God gives us our clothing and shelter.
- Solomon and the Temple (1 Kings 5 and 6).
- Joash and his honest workmen
(² Kings 11²¹⁻¹²¹⁸).
- How they dressed in Palestine when our Lord lived there.
- A house in Palestine when our Lord lived there.
- Jesus at the wedding feast (John ²¹⁻¹¹).
- (What it would have been like to go to a wedding in Palestine
- "The fields and vales are thick with corn" (C.S. 91).
Harvest hymns.
- "On the lonely hillside"
(C.S. 6).
- "Every morning the red sun"
(A. & M. 570).
- A child to be dressed in improvised Palestinian clothing and shewn to the school. Drawings to be made in this class.

Leading thought or aim.	Talks and Stories.	Suggestions for memory work, etc.
	in those days: the house, the arrival, the guest-room, the disposition of guests, the ceremonial washing).	
	Healing the sick of the palsy (Mk. 2 ¹⁻¹²).	Mk. 2 ⁵ .
	Mary Bird (<i>Heroines of Unknown Ways</i> , p. 36).	Persia much like Palestine.
watches over us and keeps us safe always.	S. Peter in prison (Acts 12 ¹⁻¹⁷). David the shepherd boy. The story of St. Alban.	"God is everywhere" (C.S. 3).
's love shewn in His latest Gift of all.	He knew God would take care of him even though the Roman soldiers put him to death). Advent. God's Christmas Gift. (Revision of the stories of our Lord's birth). Giving better than receiving. Hannah giving Samuel to God. The widow's mite (Mk. 12 ⁴¹⁻⁴⁴). Our Lord wants us to give to others.	Lk. 2 ¹⁴⁻¹⁵ . Carols. Jno. 3 ¹⁶ . "The shepherds' care" (C.S. 158). Mt. 25 ⁴⁰ .

CHRISTMAS TO EASTER

We must share the "good tidings of great joy" with others and make them happy.

The Epiphany.

The visit of the Wise Men.

Christ the King of *all* nations.

Stories of missionaries who carried the "good news" to children of other lands (to spread over the term).

Africa: Anna Hinderer (*White Heroines*, p. 23).

India: Theodore Pennell (*Yarns*, p. 45).

China: Hudson Taylor (*Yarns* p. 28).

How we got the Bible.

How we can be missionaries and help the missionaries.

How our Lord prepared for His great work:

His growing up to youth and manhood (Lk. 2⁴).

His First Passover.

(Children to tell the story).

To bring children into closer touch with our Lord.

"A carol of the star" (C.S. 157).

Leading thought or aim.	Talks and Stories.	Suggestions for memory work, etc.
How S. John told the people that Jesus was coming (Mk. 1 ¹⁻⁸). His Baptism (His example to us). What happened in our Baptism. (Our baptism fuller than the one S. John gave to the people. Its privileges, cf. Mk. 1 ⁸ . To be pointed out in the simplest possible language). Conversion of S. Paul (Acts 9 ¹⁻¹⁸). Our Lord's quiet days in the wilderness (Lk. 4 ¹). His prayer and meditation. How He defeated Satan (Mt. 4 ²⁻¹¹). (He put away the wicked thoughts and thought of God. cf. Heb. 2 ¹⁸ , and 4 ^{15b}). Beginning His great work of teaching the people and leading them to God (Mk. 1 ¹⁴⁻²⁸ 40-45). Teaching His disciples to pray (Lk. 11 ¹⁻¹⁵ ; Mt. 6 ⁵⁻¹⁵).	Mk. 1 ⁷ 8. Mt. 3 ^{17b} . "I was made a member of Christ . . . heaven."	

The awakening of nature.
Preparation for Easter.

Parable of the Sower (Mt. 13¹⁻⁹).

(Emphasis on the good ground
and the good fruit God wishes
us to bring forth).

Our Lord raising Jairus' daughter
(Mk. 5²¹⁻²⁴ 35-43). (Revision).

The Triumphal Entry (Mt. 21¹⁻¹¹;
Lk. 19²⁸⁻⁴⁰).

The Trial. (Simply, in outline).

The Crucifixion. (Details of suffer-
ing omitted).

(How our Lord prayed for His
enemies).

Paradise (cf. Lk. 23⁴³). ("Com-
munion of Saints.")

The First Easter Day.

EASTER TO WHITSUNTIDE

to help children to under-
stand the reality of our
Lord's manhood after His
Resurrection and its mes-
sage, "so shall we be."

Some of our Lord's appearances after
His Resurrection :

To Mary Magdalene (John 20¹¹⁻¹⁸;
Mt. 28⁹⁻¹⁰).

The walk to Emmaus (Lk. 24¹³⁻³⁵).

Mt. 13¹⁻⁹.

Associate with Creed.
"There is a green hill" (A.
& M. 33²).

Lk. 23⁴¹.

Lk. 23⁴³.

"He descended into hell."

"The third day . . ."

Explain the custom of "Eas-
ter eggs."

Leading thought or aim.	Talks and Stories.	Suggestions for memory work, etc.
	In the upper room (Lk. 24 ³⁶⁻⁴³). (He had a spiritual body and, when He gave the disciples power to see and touch Him, appeared as He did before His death).	
	The breakfast on the shore (John 21 ¹⁻¹⁷).	
	On a mountain in Galilee (Mt. 28 ¹⁶⁻²⁰).	Mt. 28 ¹⁹⁻²⁰ .
	The Story of the Ascension (Lk. 24 ⁵⁰⁻⁵³ ; Acts 1 ⁹⁻¹²).	
The worship of God in His special house, before and since our Lord came.	Jesus in the Temple and the synagogue when a baby, a boy, and a man. When we were first taken to Church (our Baptism). Different kinds of Churches: <i>e.g.</i> (1) Abraham by the oaks (Gen. 13 ¹⁸ ; 18 ¹⁻¹⁵). (2) Jacob at Bethel (Gen. 28 ¹⁰⁻²²). (3) Moses and the Burning Bush (Ex. 3 ¹⁻¹²).	"Thou shalt not take the name . . . His name in vain." (Reverence for God and all things that belong to Him).

- (4) The Tabernacle in the wilderness.
- (5) Synagogues of Palestine when our Lord lived there.
- (6) Our Parish Church, its parts and furniture (associated with the Spiritual Church) ; and A Cathedral.
- (7) Churches in Missionary lands.

WHITSUNTIDE TO MIDSUMMER

To lead children to a greater knowledge of God's love and of how we may love and serve Him.

- " Teach *all* nations."
- Stories of those who have fulfilled our Lord's command : *e.g.*
Bishop Bompas (*Heroes of the Lone Trail*, p. 47).
Bishop Selwyn (*Saints and Heroes*, p. 32).
Mary Slessor (*Heroines of Unknown Ways*, p. 1).
Gideon and his three hundred.
SS. Paul and Silas in prison (Acts 17¹⁶⁻⁴⁰).

1. Trust in God.

Leading thought or aim.	Talks and Stories.	Suggestions for memory work, etc.
2. Praying to God.	Nehemiah praying when in trouble. Hezekiah (2 Kings 19 and 20). Jesus praying: in the wilderness, on the mountain top, in the garden. Praying in our quiet Church. Our daily prayers. The Psalmists' praises.	Appropriate verses of Psalms and of the Canticles.
3. Praise to God and thanksgiving.	The songs of praise and thanksgiving of: Hannah. Zacharias. The Blessed Virgin Mary. Simeon.	Nunc Dimittis. Commandment 7. Commandment 10.
4. Serving God by obeying His will, which includes self-control. The joy of service.	Abram leaving home. Daniel and his friends doing without rich foods (Dan. 1). Naaman the Syrian. Elisha refusing the present. (Omit story of Gehazi). Samuel's call: his obedience to God and Eli.	

The friendship between Jonathan and David (1 Sam. 18¹⁻⁴; 20¹⁻¹²).

Jesus calling His disciples.

The good Samaritan. (Revision.)

The call to service in Baptism and from day to day.

Love always shews itself in service.

Bishop Mackenzie.

Florence Nightingale or others.

John 3¹⁶.

John 13³⁴.

Children aged 8.

(Standard II.)

SEPTEMBER TO CHRISTMAS

Leading thought or aim.	A few suggestions for memory work.
Catechism <i>for the year</i> : To the end of My Duty towards God.	
S. John the Baptist.	Associate with St. Michael and All Angels' Day, Sept. 29th.
1. Zacharias and Elizabeth (Lk. 1 ⁵⁻²³ 57-59).	The Benedictus. (This canticle, with the Nunc Dimittis, might be sung by the whole school to suitable chants.)
2. His life and preaching in the wilderness (Mt. 3).	
3. His imprisonment and death (Mk. 6 ¹⁴⁻²⁶ ; cf. Mt. 11 ¹⁻¹¹ ; 14 ¹⁻¹²).	
The story of Joseph.	
1. His life at home (Gen. 37 ¹⁻¹¹).	
2. Dothan (Gen. 37 ¹²⁻³⁶).	

Leading thought or aim.

A few suggestions for memory work.

3. A slave in Egypt (Gen. 39¹⁻⁶).

4. In prison (Gen. 39²⁰⁻²³ and chapter 40).

5. Pharaoh's dream (Gen. 41).

6. Joseph's promotion and the famine.

7. Visits of his brethren and his trial of them (Gen. 42, 43, 44).

8. The reconciliation and Jacob's journey (Gen. 46¹⁻⁷ 23-34).

9. Jacob and his family in Egypt (Gen. 47).

10. Death of Joseph (Gen. 50).

During this period stories of Jesus may conveniently be continued. The teacher's object still is to bring the children into closer touch with our Lord.

The call of some of the disciples and the later appointment of the twelve (Mk. 1¹⁶⁻²⁰, 3¹³⁻¹⁹).

Cleansing of the leper (Mk. 1⁴⁰⁻⁴⁵, Associate with Father Damien, or Mary Reed and her work: *Heroines of Healing*, p. 46).

The sick of the palsy (Mk. 2¹⁻¹², Revision, N.B. v. 5).

The man with the withered hand (Mk. 3¹⁻⁶).

Our Lord stilling the tempest (Mk. 4³⁵⁻⁴¹).

Healing of the Gentile woman's daughter (Mk. 7²⁴⁻³⁰).

All Saints' Day. ("I believe in the communion of saints.")

(Our dear ones in Paradise are speaking to God and singing His praises as we do).

Our Lord blessing little children (Mk. 10¹³⁻¹⁶, Revision).

Gen. 45°.

"My duty towards God is to believe in Him . . . strength."

- When we first received a special blessing from God. What our Godparents did for us.
- Questions about Jesus: who was He? Mk. 8²⁷⁻³⁰; cf. Mk. 4⁴¹ and Mt. 16¹⁶.
- S. Peter's confession is followed by the shewing of our Lord's Divine glory to His disciples (Mk. 9¹⁻¹³).
- The return to work (Mk. 9¹⁴⁻²⁹).
- Who is the greatest? (Mk. 9³²⁻³⁷).
- Blind Bartimæus healed (Mk. 10⁴⁶⁻⁵²).
- God first, and all His gifts to be used to His glory (Mk. 10¹⁷⁻³¹).
- S. Andrew's Day, connected with lesson above and Foreign Missions. See *Yarns on Heroes of the Lord's Table*.
- Columba (p. 5). John Eliot p. 13. Bishop Hannington (p. 54).
- Preparation for Christmas.
- Advent.
- The first and second comings of our Lord.
- "Watch" (Mk. 13³²⁻³⁷).
- The Christmas stories.
- Gifts (Mk. 12⁴¹⁻⁴⁴; Mt. 25⁴⁰).
- "They did promise and vow . . ."
Mt. 16¹⁸.
- Mk. 10⁴⁴.
- "From thence He shall come . . ."
"The resurrection of the body . . ."
Mt. 13³²⁻³⁷.
- "Yes, verily . . ."
Mt. 25⁴⁰.

CHRISTMAS TO EASTER

Epiphany.
Pleasurable revision by the children of the stories of our Lord's childhood

Leading thought or aim.

A few suggestions for memory work.

Parable of the Sower (Mk. 4¹⁻²⁰).Parable of the Mustard Seed (Mk. 4³⁰⁻³²).

Suitable stories of missionary heroes: e.g.

Raymond Lull (*Yarns on African Pioneers*, p. 5).David Livingstone (*Yarns on African Pioneers*, p. 16).Pandita Ramabai (*Heroines of Healing*, p. 28).

The story of Moses.

1. The ill-treatment of the Israelites and the birth of Moses.
2. His education (Ex. 2¹¹⁻²⁵).
3. God's call to work (Ex. 3).
4. The Passover (Ex. 12²¹⁻²⁵).
5. The crossing of the Red Sea (Ex. 13¹⁷⁻²² and chapter 14).
(Cf. the Armada scattered by the winds, and the national rejoicing afterwards).
6. The first battle (Ex. 17).
7. Mt. Sinai and the giving of the Law (Ex. 19 and 20).
8. Short explanation of the Commandments, special care being taken to make clear, if taught, the later clauses of the 2nd, 4th, and 5th (cf. Ezek. 18¹⁰⁻²¹; John 9²⁻³; Deut. 5⁶⁻²¹).
9. The golden calf (Ex. 32¹⁻⁶ 15-34).
10. The spies (Num. 13¹⁻² 17-33; 14¹⁻⁵ 20-35).
11. The death of Moses (Deut. 34¹⁻⁸ and chapter 34).

"A parable is a simple story to teach some great spiritual truth."

John 14²⁷.

Commandment 2.

Our Lord's teaching in Jerusalem :

Cleansing the Temple (Mk. 11¹⁵⁻¹⁹).

Parable of the wicked husbandmen (Mk. 12¹⁻¹²).

The tribute money and the duties of citizenship (Mk. 12¹³⁻¹⁷).

The greatest commandment of all (Mk. 12²⁸⁻³¹).

Season of Lent. (The uses of fasting and abstinence).

Our Lord's Baptism, Fasting, and Temptation (cf. Standard 1).

(If considered of help to the children a simple outline of our

Lord's ministry may be given here. According to the

Synoptic Gospels it divides easily into (a) Work and teach-

ing in Galilee, (b) Work outside Galilee, (c) A journey to

Jerusalem, and (d) The last days of His life. Only one or

two of His sayings and doings in each sphere need be

mentioned so as to give some sense of continuity from the

Baptism to the arrival at Jerusalem. The children will

supply details of the incidents).

Preparation for Easter :

Our Lord in the house of Simon the leper (Mk. 14³⁻⁹).

Special lessons for Holy Week or in preparation for Holy Week,

selected from Mk. 14¹⁰⁻¹⁵¹⁷.

Mk. 12²⁹⁻³¹,

"To worship Him . . . to
call upon Him."

St. Mark's Day, April 25th.

Mk. 14³⁻⁹.

Leading thought or aim.

A few suggestions for memory work.

EASTER TO MIDSUMMER

Continue stories of the Resurrection, and to the appearances mentioned for Standard I, add those to

S. Peter (Lk. 24³⁴; 1 Cor. 15³), and to

The Eleven (John 20²¹⁻²⁹).

The Ascension and our Lord's

Last Command.

Whitsunday (cf. previous year's syllabus).

Stories of those who have obeyed our Lord's last command : e.g.

Mary Slessor (*Yarns on African Pioneers*, p. 32).

Sister Dora.

The Waifs and Strays Society and its Founder (See p. 210).

Father Damien.

(These stories may be associated with our Lord's teaching, with which the children will thus be kept in touch ; e.g. the story of Father Damien will be associated with our Lord's touching and cleansing the leper).

Lessons on the Creed and the

Lord's Prayer, to complete them and to revise preceding lessons. Paradise.

The Communion of Saints.

"Our Blest Redeemer" (A. & M. 207).

"To honour His holy Name . . . all the days of my life."

Summary of Creed.

This period is very valuable as a means of focussing former spiritual teaching.

Heaven : God's special home.

The Last Day.

God the Holy Spirit.

" And every virtue we possess

And every conquest won . . . "

The Holy Catholic Church.

The forgiveness of sins (cf. Mk. 2¹⁻¹²) associated with

" Forgive us our trespasses . . . " (Mt. 18³¹⁻³³).

The resurrection of the body and the life everlasting.

(We shall always be human beings and *not* suddenly turned into angels. Children generally tell, in answer to questions, that Jesus was not an angel when He rose from the dead, but when asked if they will be angels they say they will).

" One fold, one Shepherd. "

Lk. 23³⁴.

Children may occasionally be encouraged to say the Lord's Prayer at the opening of school, with special intention. Special circumstances may most helpfully be used in this way. Thus, for example, attention will be directed to " Thy Kingdom come, " in praying for the work of the school, the parish and of missions ; and to " Thy will be done in earth as it is in Heaven, " when praying for individual, industrial, national or international peace and progress.

Children aged 9.

(Standard III.)

Notes for classes aged 9 and 10.—In the lessons for these classes dealing with the life of our Lord frequent reference will be made to the sayings and events with which the children are already familiar, and new matter will be added so as to make a more complete picture of His life. The pupils are to be encouraged to imagine that they are actually members of our Lord's company in the various scenes, and the teacher's object still is to bring the children into closer touch with Him. In all lessons where such reference is serviceable there will be greater attention than previously to geography and contemporary history, so that there is gained an increasingly intelligent knowledge of the revelation of God to man.

Missionary Lessons.—About four to be selected for each term of the year (see books suggested on p. 212).

SEPTEMBER TO CHRISTMAS

Leading thought or aim.

A few suggestions for memory work, etc.

Catechism for the year : To the end of My Duty towards my Neighbour.

A talk on the four Gospels.

(If carefully prepared this may be made quite fascinating to the children, who will already know much about the contents of the Gospels. Other talks may follow, including reference to the language in which the Gospels were written, how in times of persecution the early Christians were made to

John 20³¹.

S. Matthew's Day, Sept. 21st, will give opportunity for a talk about S. Matthew and the first Gospel (Mt. 9⁹⁻¹²; cf. Lk. 5²⁷⁻³²).

bring out their MSS. to be burnt, and how wonderfully the books of the Bible have been preserved for our use to-day. Simple talks may also be given on the work of the S.P.C.K. and of the British and Foreign Bible Society. See Rowton). The story of Gideon.

{ Introduced by a *simple* description of the religious, political, and social condition of Israel at this period, and lessons on the Geography of Palestine—its place on the map of the world, and its natural features).

1. His call (Judges 6¹⁻²⁴).
2. Throwing down the altar of Baal (6²⁵⁻³²).
3. The Fleece (6³³⁻⁴⁰).
4. His victory over the Midianites (chapter 7).

How our Lord taught the people (Mt. 4²³⁻²⁵).

Selections to be made in illustration of the following :

1. By teaching in the Synagogues (cf. Mk. 1²¹⁻²⁸ ; 3¹⁻⁶).
2. By preaching the Gospel and telling parables.

(The children will know many of the places where he preached —from a boat, on the mountain-side, in houses, etc.).

3. By healing sicknesses and working miracles (Mt. 8).
- (Children to name some of His miracles, the places where they were worked being pointed out on the map).
4. Always by His example (Jno. 6^{es} 6^s).

Jg. 7²⁰.

"How sweet the Name"
(A. & M. 176).

"A parable is a simple story
to teach some great spiritual
truth."

"At even ere the sun was
set" (A. & M. 20).

Leading thought or aim.

A few suggestions for memory work, etc.

Selections from the Sermon on the Mount, *e.g.* :

Who are blessed ? (Mt. 5¹⁻¹²).

Whom we should love.

(Children will think of father, mother, etc., but our Lord tells us to love everybody) (Mt. 5⁴³⁻⁴⁸).

Be sincere : in giving, in praying (cf. 7⁷⁻¹²), in forgiving and in everything we do (6¹⁻¹⁵).

The house upon the rock and the house upon the sand (7²¹⁻²⁷).

Missionary teaching for the term (see *Yarns on South Sea Pioneers*) : Papeiha (p. 20), Kapiolani (p. 38), Bishop Patteson (p. 45), James Chalmers (p. 59).

The story of David.

(Introductory talk on Samuel as child, judge and prophet).

1. David the shepherd boy. (Revision).

2. The anointing of David (1 Sam. 16¹⁻¹³).

3. David and Goliath (1 Sam. 17).

(Children to tell the story).

4. David's life with Saul and Jonathan (1 Sam. 18¹⁻⁴; 19¹⁻⁸; outline of chapter 20).

5. David sparing Saul's life (1 Sam. 24).

6. David the king—his desire to build a temple, and his preparations for it (2 Sam. 7; 1 Chron. 22¹⁻¹⁶).

Mt. 5¹⁻¹².

" My duty towards my neighbour . . . "

Mt. 5⁴³⁻⁴⁸.

" Hushed was the evening hymn " (A. & M. 574).

1 Sam. 16⁷.

" The King of Love " (A. & M. 197).

(Children should be given a true picture of David's character, and his weak points should be made clear, though they need not be dwelt upon. 2 Sam. 11 and 12 to be taken briefly).

The following scenes from Solomon's life may also be taken :

1. Solomon's dream (1 Kings 3⁵⁻¹⁵).
 2. The Queen of Sheba (1 Kings 10¹⁻¹⁴).
 3. The building of the Temple—silently (1 Kings 6¹⁻¹³).
- (It should be made clear to the children that Solomon in his later years put other things before God, Whom He forsook, and thus these years did not fulfil the promise of his earlier ones).

Advent.

Our Lord's two comings to be taught more fully.

Parable of the Tares (Mt. 13²⁴⁻³⁰ and 36-43).

Parable of the Ten Virgins (Mt. 25¹⁻¹³).

Christmas and its message.

The Magnificat. (To be sung
to a suitable chant.)

CHRISTMAS TO EASTER

Epiphany and its message.

Missionary teaching for the term (see *Reflecting the Light*):

Raymond Lull (p. 21), C. F. Schwartz (p. 28), Joseph Curling (p. 33).

Leading thought or aim.

A few suggestions for memory work, etc.

Our Lord's ministry (continued) :

Healing the centurion's servant (Mt. 8⁵⁻¹³).

The Gadarene demoniacs (Mt. 8²⁸⁻³⁴).

Jairus' daughter (Mt. 9¹⁸⁻²⁶; cf. Mk. 5²¹⁻⁴³).

The sending out of the twelve (Mt. 10)—selecting those passages dealing with the manner and spirit of their work.

Reproving the blindness of the Pharisees (Mt. 12¹⁻³⁶).

Sowing the word of God—Parable of the Sower and its explanation (Mt. 13¹⁻⁹ 18-23).

The story of Elijah :

1. The widow of Zarephath (1 Kings 17).

2. Elijah and Ahab (1 Kings 18¹⁻¹⁹).

3. Elijah on Mount Carmel (1 Kings 18²⁰⁻⁴⁰).

(Cf. Elijah's slaughter of the priests of Baal with our Lord's prayer for His enemies upon the Cross).

4. The sending of the rain. (Revision).

5. Elijah fleeing for his life (1 Kings 19¹⁻⁶).

6. The still small voice (1 Kings 19⁹⁻²¹).

7. Naboth's vineyard (1 Kings 21).

8. The translation of Elijah (2 Kings 2¹⁻¹⁵); cf. the death of Moses, Deut. 34¹⁻⁶; 34.

(The Jews thought Elijah would come again and prepare for the Messiah. Cf. Mal. 4⁵; Mt. 11¹⁴).

"Yes, verily . . ."

"Not to covet nor . . ."
"To hurt nobody by word..."

How S. John the Baptist was like Elijah (cf. Mt. 11¹⁻¹⁴).

Mt. 3¹⁻².

Lent.

Mt. 4¹⁷.

How our Lord conquered temptation (Mt. 4¹⁻¹¹).

(He was constantly tempted as we are, Lk. 22²⁸; Heb. 4^{15b}).

What the Kingdom of Heaven is like and the value of membership.

Parables of :

The Mustard Seed (Mt. 13³¹⁻³²).

The Leaven (Mt. 13³³).

The Hid Treasure (Mt. 13⁴⁴).

The Pearl of Great Price (Mt. 13⁴⁵⁻⁴⁶; cf. 10⁶⁻¹⁰).

The greatest in the Kingdom (Mt. 18¹⁻¹⁴).

Preparation for Easter : a selection from Mt. 21-28, e.g. 21¹⁻¹¹ 12-17; 22¹⁵⁻²²; 25¹⁴⁻³⁰; 26⁶⁻¹³ 17-26; 27 in outline. "To do my duty in that state of life unto which it shall please God to call me."

EASTER TO MIDSUMMER

"The great forty days." See work assigned to Standards 1 and 2 for this period and add

The appearance on the Mount of Olives, forty days after Easter Day (Acts 1⁶⁻¹¹).

The appearance to S. Paul near Damascus, some years afterwards (Acts 9³⁻⁹).

(Revision, if necessary, but with clearer indication than in Standards 1 and 2, of our Lord's teaching regarding the resurrection body : He came among them when the doors were shut ;

He allowed them to see and touch Him, and He ate before them, to teach both the spiritual nature and the reality of His body, like to which our own resurrection bodies will be).

"He shall baptise you with the Holy Ghost."

The first Whitsunday and the baptism of the 3,000 (Acts 2¹⁻⁴²). Acts 2³⁸ 39.

Missionary teaching for the term (see *Reflecting the Light*):

Emily Lawrence (p. 39), Dr. Marks (p. 44), Dr. Alice Marval (p. 50).

The story of Elisha.

1. Elisha and the Shunammite woman (2 Kings 4⁸⁻³⁷).
2. Elisha and Naaman (2 Kings 5¹⁻¹⁹). (Omit Gehazi's leprosy).
3. Elisha at Dothan (2 Kings 6⁸⁻²³).

(The Syrians became blind—Elisha was their guide. They gave up their sight for his).

For the remainder of the year, in addition to new matter to be presented as time allows, an endeavour should be made to give a fuller meaning to the words of the Catechism already committed to memory, *i.e.* to the end of "My Duty towards my neighbour."

Mt. 28¹⁹.

A. Baptism: our Lord's command.

How the disciples obeyed the command:

1. The 3,000 on the Day of Pentecost, and others. Acts 2³⁷⁻⁴⁷.

S. Peter's Day, June 29th, will afford opportunity for a talk about S. Peter which may be continued on other days if thought desirable.

2. S. Philip at Samaria and the baptism of the Ethiopian
(Acts 8⁵⁻¹³ 27-40).

What happened in our own Baptism.

(A very careful description of the service in simple language, the various steps being marked and the essential Baptism being clearly pointed out—the baptising with water in the name of the Father and of the Son and of the Holy Ghost).

B. The articles of the Christian Faith.

Revised in the light of our Lord's own teaching already learnt,
e.g. God the Father, Who hath made me and all the world,
(*cf.* Mt. 6²⁵⁻³⁴).

Mt. 6³⁵⁻³⁴.

(*N.B.*—"Almighty" does *not* mean that God "is able to do all things." He is the ultimate Source of all things and can do all that is *good*, but He cannot do evil, neither can He make man free to choose between right and wrong and at the same time take away that power of choice. His will for us is that we should not choose the wrong, but it is part of His great purpose that we should have the power of doing so. Lack of clear elementary teaching on this point, in home and school, has in the past been fruitful of much harm).

God the Son, the Redeemer (*cf.* Mt. 11²⁷⁻³⁰ ; Acts 2³⁶ ; 4⁵⁻¹²).
God the Holy Ghost (*cf.* Pentecostal gift, Acts 2³⁸).

Mt. 11²⁸⁻³⁰.

Leading thought or aim.

A few suggestions for memory work, etc.

Communion of Saints (cf. "To-day shalt thou be with Me in Paradise," and the fellowship of all Christians and their mission throughout the world).

The remaining clauses and "the Duties" to be similarly treated, and with the aid of a good text book on the Catechism.

C. A period of a week or so at this stage may very profitably be devoted to teaching on Prayer, using Bible stories in illustration

(a) What Prayer is : speaking to God.

(b) What we speak to Him about. (Unselfishness in prayers).

(c) We may speak to Him anywhere.

(d) Answers to Prayer. (God answers *all* our prayers).

(e) Privilege of Prayer.

Children aged 10.

(Standard IV.)

NOTE.—To the knowledge of our Lord's life already possessed by the children will now be added in the main, the matter peculiar to S. Luke. His narrative will then be carried on to that of his other book—the Acts of the Apostles.

God's message by the writing prophets of the Old Testament will also be considered. This can be done in simple language.

Missionary Lessons.—These will be supplied by the accounts of S. Paul's journeys, but one or two others may be given in the earlier part of the year. *The Story of S. Paul's Life and Letters*, Paterson Smyth, is recommended for the help of the teacher.

SEPTEMBER TO CHRISTMAS

S. Luke's Day, October 18.

Catechism *for the year*: To the end of the Desire.

Some who helped our Lord in His work or for various reasons received Him into their houses.

1. The ministering women (Lk. 8¹⁻³).
2. The home at Bethany (Lk. 10³⁸⁻⁴²; cf. John 11¹⁻⁴⁶).
3. In the Pharisee's house (Lk. 11²⁷⁻³⁸).
4. Zacchæus (Lk. 19¹⁻¹⁰) (cf. also vv. 31-34 and 22¹¹).

Our Lord's disciples:

1. The spirit in which they work (Lk. 9⁵¹⁻⁶²; 10²⁵⁻³⁷; 14²⁵⁻³³).
2. The mission of the seventy (Lk. 10¹⁻²⁰) (cf. the Australian Bush Brotherhood, S.P.G. "Outlines," p. 190).

Missionary teaching for the term (see *Heroes of India*): William Carey (p. 14), Theodore Pennell (p. 45), Tyndale-Biscoe (p. 66), Sir Herbert Edwards (*Heroes of the Lone Trail*, p. 47).

The writing prophets of the Hebrews (see Rowton, p. 8).

1. A sketch of the prophets and their work from Samuel to Elisha. (Revision; to occupy about two lessons.)

254 THE CHILD'S KNOWLEDGE OF GOD

2. The writing prophets (cf. Amos 1¹; Is. 8¹⁶; Jer. 36).
 3. The time of Amos—political and social conditions (*i.e.* what it would have been like to have lived in those times). (See Rowton).
 4. His life and call.
 5. His message—what he taught about God and His dealings with *all* men.
- Our Lord's teaching about riches. (Refer to Lk. 18¹⁸⁻²⁰; 21¹⁻³; 20²⁰⁻²⁶.)
- The rich fool (Lk. 12¹³⁻²¹).
- The great supper (Lk. 14⁷⁻²⁴).
- The rich man and Lazarus (Lk. 16¹⁹⁻³¹).
- All we possess are gifts from God to be used to His glory (Lk. 19¹¹⁻²⁸).
- The right attitude towards God and our neighbour (Lk. 18⁹⁻¹⁴).
- How our Lord came to serve (cf. Phil. 2⁵⁻⁸).
- S. Luke's account of our Lord's birth and infancy (Lk. 1 and 2).

CHRISTMAS TO EASTER

S. Paul's Day, Jan. 25; S. Matthias' Day, Feb. 24.

The Epiphany.

"Where is He that is born King of the Jews?"

"In Bethlehem of Judea: for thus it is written by the prophet."

The Messianic hopes of the Hebrews (to be explained very simply; see Dummelow, p. xlv and Redlich, p. 149).

1. The descendant of David ruling on his throne (Is. 9¹⁻⁶; 11¹⁻¹⁰; cf. Mt. 21¹⁻¹⁶).
2. The suffering servant taking the infirmities of the people and healing their sicknesses (Is. 52¹³-53¹²; cf. Mt. 27).
3. The Son of Man coming on the clouds of heaven (*i.e.* God Himself intervening to save Israel by a special, heaven-sent messenger) (Dan. 7¹³ and 14; cf. our Lord's constant use of the term).

Our Lord the Saviour and Messiah of *all* nations.

Missionary teaching for the term (see *Heroines of India*) :
 Gungai (pp. 5 and 52), Chundra Lela (p. 13), East-
 ward Ho ! (p. 36), Four Indian Girls (p. 44).

How our Lord began to preach the Gospel of the King-
 dom of God (Lk. 4¹⁴⁻¹²).

Our Lord's teaching from lost things (Lk. 15).

The lost sheep.

The lost coin.

The lost son.

Necessary works and works of love may be done on the
 Sabbath (Lk. 13¹⁰⁻¹⁷).

Our Lord's new teaching about suffering and calamity
 (Lk. 13¹⁻⁵; John 9¹⁻³; cf. Lk. 5²⁰).

Introductory talks on Isaiah and his times (revising the
 children's knowledge of Amos). (See Rowton, p. 15).

1. Isaiah's call (Is. 6; cf. chapter 1). To be told vividly
 and simply.

2. The story of the vineyard (Is. 5¹⁻⁷; cf. Lk. 20⁹⁻¹⁹).

3. Hezekiah and Sennacherib (Is. 36 37).

4. The Messiah and His work, as foretold by Isaiah
 (Is. 9^{6 7}; 11).

S. Luke's second book and how it continues the story of
 the first.

Christ's Holy Catholic Church.

1. Its beginning (Acts 1 and 2. Revision by the children).

2. Its message (Acts 2^{38 39}; cf. Lk. 3^{3 8}; Mt. 3², 4¹⁷;
 Is. 1^{16 17}).

3. Its united life (Acts 2⁴¹⁻⁴⁷; 4³²⁻³⁷).

(Note.—“ Breaking of bread ”; prayers and praises;
 worship in the Temple and community of goods.
 Mention how difficult the latter in a large society
 but how the Church has always cared for the poor).

4. The need for and appointment of the deacons (Acts 6¹⁻⁷).

EASTER TO MIDSUMMER

(This work might be commenced earlier should time
 permit).

5. S. Stephen (Acts 6 and 7).

(a) The power of his love for Christ and his fearless
 honesty.

256 THE CHILD'S KNOWLEDGE OF GOD

- (b) His trial and the great message of his defence.
- (c) His martyrdom.
- 6. The persecution and its effects (Acts 8¹⁻⁴).
- 7. S. Philip.
 - (a) At Samaria, preaching and baptising (Acts 8⁵⁻¹³).
 - (b) The first Confirmation of which we have record (Acts 8¹⁴⁻¹⁷).
 (The present use and significance of Confirmation may conveniently be dealt with in association with the above lesson).
 - (c) The baptism of the Ethiopian (Acts 8²⁶⁻³⁹).
- 8. The admission of the first Gentiles to the Church.
The story of Cornelius (Acts 10).

The life and work of S. Paul (see Paterson Smyth).

- (Map to be used and interesting geographical and historical details to be supplied throughout, but the whole treatment to be simple and human, S. Paul being portrayed as the great missionary adventurer, taking his life in his hands, boldly facing all difficulties for his Master's sake, and steadily and powerfully spreading the Gospel).
- 1. Birth at Tarsus, and education there and at Jerusalem.
 - 2. Saul the persecutor (Acts 7⁵⁸; 8¹⁻⁴).
 - 3. Conversion and baptism (Acts 9¹⁻³⁰).
 - 4. Further preparation for his work at Tarsus, in Arabia (Gal. 1¹⁷), and at Antioch.
 - 5. The first missionary journey.
 - (a) The commission (Acts 13¹⁻²).
 - (b) In Cyprus (13⁴⁻¹²).
 - (c) At Antioch in Pisidia (13¹⁴⁻⁵⁰).
 - (d) At Lystra (14⁸⁻²⁰).
 - (e) The return (14²¹⁻²⁸).
 - 6. The second missionary journey.
 - (a) The start (15³⁶⁻³⁹).
 - (b) Journey by land (15^{40-16⁸}).
 - (c) The vision at Troas (16⁹⁻¹⁰).
 - (d) At Philippi (16¹¹⁻⁴⁰).
 - (e) At Thessalonica and Berea (17¹⁻¹⁴).
 - (f) At Athens (17¹⁵⁻³⁴).

- (g) At Corinth (18¹⁻¹⁷).
- (h) The return (18¹⁸⁻²²).
- 7. The third missionary journey.
 - (a) The journey (18²³, 19¹).
 - (b) Two years at Ephesus (19).
- 8. The journey back to Jerusalem (20-23 briefly).
 - (a) Object of the journey.
 - (b) The route and incidents on the way.
 - (c) At Jerusalem.
- 9. Voyage to Rome.
 - (a) At Cæsarea (24-26 briefly).
 - (b) The voyage (27-28¹⁸).
 - (c) At Rome (28¹⁷⁻³¹).
- o. Church life in S. Paul's day compared with our own:
 - Baptism, laying on of hands, Holy Communion, ministers, worship.

Children aged 11.

(Standard V.)

NOTE.--To the knowledge of the Personality of our Lord already possessed by the children from their study of the other Gospels, will now be added, as far as is pleasurably within their comprehension, the vision of Him given in the Gospel according to S. John. Careful selection should be made for this purpose. A few suggestions are given, but where passages are indicated it does not mean that the whole of the sections need be taken. The teacher must decide as to which points may prove most profitable.

Bibles will be used with reverence and discretion.

SEPTEMBER TO CHRISTMAS

Catechism *for the year*: the whole.

S. John, "the disciple whom Jesus loved."

- 1. What we know of him from the New Testament.
- 2. When and why he wrote his Gospel (see Dummelow, pp. 770-773 and 812).
- ("Last of all, John, perceiving that the bodily facts had been set forth in the other Gospels, being urged by

his friends and inspired by the Spirit, composed a spiritual Gospel." Clement of Alexandria, 150-202 A.D., quoted by Eusebius; cf. John 20³¹, 21²⁵).

S. John's picture of the Baptist and the call of our Lord's disciples (John 1).

Our Lord's miracles provided one of His methods of teaching (see Standard 3 scheme). S. John shews how He used them.

1. The water made wine (John 2¹⁻¹¹, *N.B.* v. 11).
2. The healing of the nobleman's son (John 4⁴³⁻⁵⁴, *N.B.* v. 53^b).
3. The healing of the lame man at Bethesda (John 5¹⁻²¹; *N.B.* vv. 14 16 19 20).
4. The feeding of the five thousand (John 6¹⁻³⁵; *N.B.* vv. 27a 35 52-58).
5. Restoring sight to the man born blind (John 9; *N.B.* vv. 5 37-41).
6. The raising of Lazarus (John 11; *N.B.* vv. 25 26^a).

Missionary teaching for the term (see "Outlines of Missionary Lessons," S.P.G.).

1. The Kingdom of God (p. 7).
2. The Holy Catholic Church (p. 12).
3. Early English Missions (p. 59).

The life of Vernon H. Starr (see p. 212) is full of inspiration and might be read by this class, either in school or at home.

The Hebrew Bible. (A copy to be shewn to the children if possible.)

1. Its divisions, and how ancient records were handed down.

(Dummelow, pp. xi. *sqq.* Note: The Hebrews did not value history as we do to-day; their chief interest was in God's dealings with His chosen people. What we call the historical books were to them "The Earlier Prophets").

2. What it records. "The religious development of the Hebrew race." This reaches its highest point in the Prophets. The last of the prophets was S. John the Baptist, our Lord's forerunner.

(The above main thoughts to be put before the children in one or two simple lessons).

Genesis, the Book of Beginnings.

1. The beginning of the world (Gen. 1) (see Dummelow or Peake, and Rowton, p. 71).
2. The beginning of sin (Gen. 3).

(Note—All sin is disobedience to God. Our Lord's human life was perfect because He was always obedient to His Heavenly Father ; cf. Mt. 4¹⁻¹⁰; 26³⁹).

3. The first murder and God's abhorrence of it (Gen. 4 ; cf. 6th commandment, and Mt. 5²¹⁻²²; Heb. 11⁴; 1 Jn. 3¹²).
4. The story of the Deluge (Gen. 6-9¹⁹; cf. Lk. 13¹⁻⁵; John 9¹⁻³; and Luke 5²⁰).

(See Dummelow, pp. 14 *sqq.* or Peake *ad loc.*)

5. The beginning of the Hebrew race (Gen. 12 *sqq.*).

(a) Abraham in Mesopotamia (connect with archæology and the late war).

(b) The journey to Canaan (Gen. 12¹⁻⁹).

(Associate with others who have heard and answered the call of God, and with colonisation).

(c) Abraham and Lot (suitable extracts from Gen. 13 and 14).

(d) The promised son (Gen. 17 and 18, in outline ; selections to be read).

(e) The proposed human sacrifice and its result (Gen. 22¹⁻¹⁹).

(See Dummelow. Note : It is difficult for those who live in Christian lands to-day to realise the exceeding importance of the two great truths God taught to Abraham in shewing him—

(1) that God could be worshipped and infinitely trusted apart altogether from idols, the worship of which was wrong, and

(2) that it was wrong to offer human sacrifice).

(f) Isaac and his sons.

(Point out the superior potentialities for good which later shewed themselves in Jacob, in spite of his earlier meanness and deceit, and compare him with S.

260 THE CHILD'S KNOWLEDGE OF GOD

Paul, S. Augustine, S. Dominic, and Raymond Lull in their earlier and later lives).

Advent. (Revision of the Christian year and its value).

CHRISTMAS TO EASTER

What our Lord taught about Baptism (John 3¹⁻¹⁵) (cf. Mt. 3¹¹; John 1³³; Acts 1⁵; Mt. 28¹⁹; Acts 19¹⁻⁷).

(To be associated with the Baptismal Covenant, and the first part of the section of the Catechism dealing with the Sacraments).

Confirmation.

Our Lord's journey through Samaria (John 4¹⁻⁴²).

What our Lord taught about Holy Communion (John 6²⁶⁻⁶⁹; N.B. vv. 48 50 53-57 60 63 66-69).

(To be associated with the portions of the Catechism dealing with the Sacrament of the Lord's Supper).

One of our Lord's visits to Jerusalem about which we are not told in the Synoptic Gospels (John 7).

(This chapter taken simply and vividly, the children reading from their Bibles, gives a fascinating picture of our Lord's activities and of the influences surrounding His work).

Revision, in brief outline of the development and history of the Hebrews to the time of Isaiah; to occupy about four lessons and to shew the progress of Israel in the knowledge of God. The children to be encouraged to say or write what they know of Joseph, Moses, Joshua, and the Judges, Samuel, the Prophets, and the Kings. How the hope and belief in a coming Messiah was ever present with the Hebrews also to be revised. (See p. 254.)

Missionary teaching for the term :

4. Church Missions in North America (p. 76).

5. South Africa : the Native Church (p. 169).

(See also, *Forging the Future in South Africa*).

6. Australia (p. 189).

A course of five or six lessons on the geography of Palestine.

PREPARATION FOR EASTER :

Christ the Door and the Good Shepherd (John 10¹⁻¹⁸;
N.B. v. 16).

The Jews seek our Lord's life but many believe (John 10¹⁹⁻⁴²).

The triumphal Entry and close of His public ministry (12).

Christ the great Servant (13¹⁻¹⁷; N.B. vv. 13-15; cf. Mt.
26²⁶⁻²⁹).

EASTER TO MIDSUMMER

The heavenly abiding places (John 14¹⁻¹⁴).

Christ the True Vine (15¹⁻¹⁰), and discourse following.

What our Lord taught about the work of God the Holy
Spirit (14¹⁶⁻²⁷; 15²⁶⁻²⁷; 16⁷⁻¹⁵; N.B. 14²⁶; 16^{13a}).

Pleasurable revision of the portions of S. John's Gospel
already taken, with a *selection* from the following
additions as time and circumstances permit :

The Divine comfort in tribulation (16¹⁻⁶ 16-33; N.B. vv. 20 33).

The great High-Priestly Prayer (John 17; N.B.
vv. 11 21-23).

S. John's account of our Lord's Trial, Death and Resur-
rection (John 18-21).

Revision of the life and work of Isaiah as an introduction
to the life and work of Jeremiah (see Rowton, p. 22).

1. Political situation.
2. Early life of Jeremiah.
3. His noble stand for the unpopular side.
4. During the siege.
5. His last days and character.

Missionary teaching for the term :

7. New Zealand (p. 194).
8. The West Indies : Jamaica (p. 209).
9. The West Indies : Barbadoes (p. 215).
10. The West Indies : British Guiana (p. 221).

Children aged 12.

(Standard VI.)

SEPTEMBER TO CHRISTMAS

The Church Seasons and Saints' Days to be treated as they occur in the normal course of the year.

The Catechism to be taken more fully than previously and to spread over the year.

The Synoptic Gospels (see Dummelow, pp. lxxxiii.-lxxxv., or Peake).

(Two or three simple introductory lessons, including why and how the Gospels were written; cf. Lk. 1¹⁻⁴; the advantage to us in possessing four accounts of our Lord's life instead of only one; characteristics of each Gospel; the first three form a group; S. John differs much from them in nature and contents; illustrative passages).

S. Mark's Gospel—the basis of the three.

(The more outstanding, simple and graphic incidents of the narrative will already be known; cf. work for infants' and lower classes, and these will be revised as they occur, the children taking the chief part in the process. Additions may be made as detailed below).

The Gospel falls naturally into the following five divisions, which may spread over the year, as convenient:

1. Preparation for the Messiah's preaching (Mk. 1¹⁻¹⁴).
2. Work and teaching in Galilee (1^{14-7²³}):
 - Ministry in Capernaum, followed by a period of retirement, prayer and fresh activity (1¹⁴⁻³⁹).
 - Call of S. Matthew, and three utterances (2¹³⁻²²).
 - The Sabbath controversy (2²³⁻³⁶).
 - The unforgivable sin (3^{19^b-30}); carefully consult commentary.
 - Our Lord's mother and brethren (3³¹⁻³⁵).
 - The Gadarene demoniac (5¹⁻²⁰).
 - Our Lord and S. John the Baptist, and Herod (6¹⁴⁻²⁹).
 - The zenith of our Lord's popularity (6³⁰⁻⁵⁶).

The period of the Jewish Exile, continued from Jeremiah (see Rowton, pp. 35, 272).

1. The exiles in Babylon, their manner of life and work.
2. Ezekiel and his message :
 - (a) Warning of the fall of Jerusalem for Israel's sin (Ezek. 8 ; 18¹⁻⁴ 21-32).
 - (b) God's judgments on surrounding nations (see chapters 25-29 ; cf. Amos).
 - (c) The restoration of Israel and the founding of the ideal kingdom of God (see 36 ; 37¹⁻¹¹ ; 37²¹⁻²⁸ ; 47¹⁻¹²).

Missionary teaching for the term (see " Outlines of Missionary Lessons ") :

1. Christianity and other Religions (p. 1).
 2. The Church's Mission (p. 17).
 3. Early Jesuit Missions (p. 52).
 4. The Church in British North America (p. 70).
- (Other lessons to be added or substituted in association with the history and geography for the year. See book list, p. 212).

CHRISTMAS TO EASTER

The Church and the Sacraments.

- (a) The nature and parts of a Sacrament.

(Note the sacramental value of every good act of life, even the sweeping of a room, the making of any article or the partaking of a meal).

- (b) The crowning Sacraments of God's love.

The Sacrament of Baptism. To be taken fully in conjunction with the Catechism. The Baptism Service to be read through with simple, graphic explanation.

The Sacrament of Holy Communion.

8. Mark the basis of the Synoptic Gospels, continued :

3. Work outside Galilee (Mk. 7²⁴⁻³⁰) :
 - " The borders of Tyre and Sidon " (7²⁴⁻³⁰).
 - " The borders of Decapolis " (7^{31-8¹⁰}).
 - " The villages of Caesarea Philippi " (8²⁷⁻³⁸).

Another visit to Capernaum (9⁴³⁻⁵⁰).

4. A journey to Jerusalem (Mk. 10).

(Preparation for Easter might be marked by special

lessons on the events of Holy Week, the Gospel narrative being completed next term).

The Second Isaiah (see Rowton, p. 279).

- (a) The prophet and the exiles in Babylon.
- (b) The proclamation of deliverance (Is. 40).
- (c) Cyrus, God's agent (41).
- (d) The mission of Israel (43).
- (e) The impotence of idols (44).
- (f) The Suffering Servant Messiah (52¹³-53).
- (g) The Light of Deliverance (60).

Missionary teaching for the term :

- 5. The Conversion of India (p. 81).
- 6. Missions to the Kols (p. 85).
- 7. Missions to the Hindus (pp. 90, 97 and 102). (See also *The Outcaste's Hope*, from which further lessons may be taken during the year.)
- 8. Missions to the Mohammedans (p. 107).

EASTER TO MIDSUMMER

The children might be encouraged to bring their Prayer Books to school, and one or two interesting talks might take place on the Order for Morning and Evening Prayer, with short explanations of the parts and their significance, and a few exercises in finding places.

Confirmation.

S. Mark the basis of the Synoptic Gospels, continued :

- 5. The last days of our Lord's life (Mk. 11-16⁸). Suitable selections, e.g. :
 The Triumphal Entry and teaching in Jerusalem (11).
 The wicked husbandmen (12¹⁻¹²).
 Questions by the Pharisees, the Sadducees and the Scribes (12¹³⁻³⁴).
 Discourse on the destruction of Jerusalem and the last days (13).
 In Bethany (14³⁻⁹).
 The Last Supper (14¹⁷⁻³¹).
 The betrayal (14³²⁻⁴⁰).
 Our Lord's trials and Crucifixion (14⁵³-15).

The first Easter Day (16¹⁻⁸).

A later addition to the narrative (16⁹⁻²⁰).

The Mission and Reforms of Nehemiah (see Rowton, pp. 286, 294).

(a) Ill news from Jerusalem and Nehemiah's prayer and journey (Neh. 1-2¹¹).

(b) The rebuilding of the wall (4 and 6¹⁻¹⁵).

(c) The dedication of the wall (12²⁷⁻⁴⁷).

(d) Nehemiah's steps to alleviate poverty (5).

(e) The reading of the Law by Ezra (8; N.B. vv. 8¹⁷).

Missionary teaching for the term :

9. The Church of South Africa (p. 145).

(See *Forging the Future in South Africa*).

10. South African Native Missions (pp. 152 and 159).

11. The South African Native Church (p. 169).

12. Christianity in the Kraal (p. 174).

Opportunity may be taken this term for a few talks on the climate, seasons, and scenery of Palestine and on the domestic and family life of the people (see *Bible Manners and Customs*, by G. M. Mackie). One or two interesting talks on the various Temples at Jerusalem might be given, with reference to the design, history and significance of each and its influence on the national life. In this way there may be pleasurable revision of previous knowledge, and an increase of the children's intimacy with the Holy Land and Bible environment.

Before the end of this year might be a suitable time for one or two specially prepared lessons on intemperance and gambling, pointing out in a convincing manner the Christian duty of more noble endeavour and achievement (cf. Duty towards Neighbour).

Children aged 13.

(Standard VII.)

SEPTEMBER TO CHRISTMAS

Prayer Book: the Catechism (interesting revision) and the Ante-Communion Service; the Collects, Epistles and Gospels; what they are and why used.

266 THE CHILD'S KNOWLEDGE OF GOD

The Synoptic Gospels, continued :

(In the further study of the Synoptic Gospels in this class an endeavour will be made to add to the knowledge of S. Mark's Gospel, gained in the previous year, an intelligent account of the Gospel according to S. Matthew and of that according to S. Luke).

A general account of the sources available to S. Matthew and S. Luke :

(a) S. Mark's Gospel; (b) apparently a document available to S. Matthew and S. Luke but not used by S. Mark, and generally termed Q by scholars; (c) fragmentary documents (cf. Lk. 1¹) and their own observations and enquiries (see Dummelow or Peake, *art.* "Synoptic Problem").

A selection from matter most or all of which is common to S. Matthew and S. Luke alone, and shewing how this adds to our knowledge of our Lord :

Details of the Temptation (Mt. 4²⁻¹¹; cf. Lk. 4¹⁻¹³, Mk. 1¹²⁻¹³).

The centurion's servant (Mt. 8⁵⁻¹³; cf. Lk. 7¹⁻¹⁰).

Our Lord's charge to the twelve (Mt. 10¹⁰⁻³⁰; cf. Lk. 10⁸⁻¹²).

What He said of S. John the Baptist (Mt. 11²⁻¹⁹; cf. Lk. 7¹⁸⁻³⁵).

"Woe to thee, Chorazin" (Mt. 11²⁰⁻²⁴; cf. Lk. 10¹²⁻¹⁵).

"I thank Thee, Father" (Mt. 11²⁵⁻²⁷; cf. Lk. 10²¹⁻²²).

The Jews seeking a sign (Mt. 12³⁸⁻⁴⁵; cf. 4⁵⁻⁷ and Lk. 11²⁹⁻³²).

The Lost Sheep (Mt. 18¹²⁻¹⁴; cf. Lk. 15⁴⁻⁷).

The Unfaithful Steward (Mt. 24⁴³⁻⁵¹; cf. Lk. 12³⁹⁻⁴⁶).

The Gospel according to S. Matthew, shewing its contribution to our knowledge of our Lord.

A short and interesting account of the composition, authorship, date and general characteristics of the Gospel, dealt with on the principle, "Put yourself in the writer's place." (The main facts may be gleaned from Dummelow or Peake.)

A selection from matter most or all of which is found in S. Matthew alone :

The Sermon on the Mount (Mt. 5-7; cf. Lk. 6).

(To be taken thoroughly and continued next term if uncompleted).

The Period from the Captivity to the Birth of our Lord.

About six graphic lessons dealing briefly with the more salient events from the time of Nehemiah to the Birth of our Lord, pointing out the spiritual lessons the Jews were learning during that period, and giving a clear idea of the political, social, and religious world into which the Saviour came. (See Dummelow, pp. xlix. *sqq.* and *Between the Testaments*, by C. M. Grant).

The Persian Dominion in Palestine :

1. Cyrus; Zerubbabel and the rebuilding of the Temple; the reforms of Ezra and Nehemiah—the people again under the Divine Law, the Temple again the centre of worship.

2. The Samaritans :

Their origin, conduct throughout these times, adoption of the Pentateuch and their rival temple on Mount Gerizim; cf. Mt. 10⁶; Lk. 9⁵²; 10³³; 17^{11 16}; Jn. 4¹⁻⁴²; Acts 1⁸; 8^{1 5 16}; 9³¹.

3. Alexander the Great and one or two of his successors: Alexander's conquests; Greek influence in Palestine; the Septuagint; cf. the New Testament written in Greek; Antiochus Epiphanes (see Grant, pp. 17 *sqq.*).
4. The Maccabees and their work (see Grant, pp. 26 *sqq.*) : Mattathias, Judas Maccabæus, the Feast of Dedication.

Missionary teaching for the term (see " Outlines of Missionary Lessons ").

1. Apostolic Missions (p. 22).
2. The Church and the Roman Empire (p. 28).
3. The Gradual Conversion of Europe (p. 43).
4. Mediæval Foreign Missions (p. 49).

In addition to these lessons it is urged that the book *Missionary Adventures* be used during the year for school or home reading. From an educational point of view the history, geography, and general knowledge contained in its pages are admirable.

CHRISTMAS TO EASTER

The Sacrament of the Supper of the Lord. To be taken fully in conjunction with the Catechism ; the Service of Holy Communion to be read through with simple, interesting explanations, following the work of last term.

A few lessons on the Church's contribution to national education (see *What the Church has done for Education*), and a short account of the history of the church and school of the parish.

S. Matthew's Gospel, continued :

The Sermon on the Mount, completed.

A further selection from matter most or all of which is found in S. Matthew alone :

Parable of the Tares (Mt. 13²⁴⁻³⁰).

More Parables of the Kingdom (13⁴⁴⁻⁵⁰).

The Church (18¹⁶⁻²⁰).

The Two Debtors (18²¹⁻³⁵).

The Labourers in the Vineyard (20¹⁻¹⁶).

The Marriage Feast (22¹⁻¹⁴).

The Ten Virgins (25¹⁻¹³).

The Sheep and the Goats (25³¹⁻⁴⁶).

Our Lord's Last Words (28¹⁶⁻²⁰).

The Period from the Captivity to the Birth of our Lord, continued :

5. The time of the Maccabees ; the Book of Daniel and its message, compared with the Revelation of S. John the Divine ; a talk on the apocalyptic literature of Jews and Christians and the influence of the former upon those who heard our Lord. (See *art.* "Apocalyptic Literature" in *Peake's Commentary* and the Introduction to the Book of Daniel there, and in Dummelow ; or Martin, pp. 141 *sqq.*).
6. The origin, beliefs and conduct of the Pharisees and Sadducees (see Grant, pp. 68 *sqq.*).
7. The Roman dominion : The rule of the High Priests and of the Herods ; compare with the New Testament and our Lord's Trials ; Roman influence in

- Palestine in the time of our Lord—tax-gatherers, centurions, Pontius Pilate, etc. (see Grant, pp. 79 *sqq.*)
- A few talks on the Bible as a whole (see Rowton, pp. 359 *sqq.* and elsewhere).
- The Divine Library ; its unity—the progressive revelation of God to man (see Redlich, pp. 78 *sqq.*) ; books on the Hebrew shelf ; books on the Greek shelf.
- The Book of Psalms (see Rowton, pp. 101 *sqq.*).
- Missionary teaching for the term :
5. The American Church (p. 65).
 6. China (p. 113). (See also *Yarns on Heroes of China*).
 7. Japan (p. 119).
 8. Burma (p. 129).
 9. Ceylon (p. 135).

EASTER TO MIDSUMMER

Confirmation :

Revision of previous knowledge of the privileges and responsibilities of membership of the Church, associated with the Catechism ; Confirmation—its history, significance, and what happens at a Confirmation to-day ; the service to be explained in detail and the Confirmation prayer learnt by heart.

The Gospel according to S. Luke, shewing its contribution to our knowledge of our Lord (see Dummelow or Peake).

- (a) The life of S. Luke, in a graphic, interesting form.
- (b) The aim and characteristics of his Gospel.
- (c) A selection from matter much or all of which is found in S. Luke alone :

The widow's son at Nain (Lk. 7¹¹⁻¹⁷).

The ministering women (8¹⁻³).

The seventy (10¹⁻²⁰).

The Good Samaritan (10³⁰⁻³⁷).

Martha and Mary (10³⁸⁻⁴²).

The Importunate Friend (11⁵⁻⁸).

The Rich Fool (12¹³⁻²¹).

Teaching from lost things (15).

The Rich Man and Lazarus (16¹⁹⁻³¹).

The Unjust Judge (18¹⁻⁸).

The Pharisee and the Publican (18⁹⁻¹¹).

The Pounds (19¹¹⁻²⁸).

The penitent thief (23³⁹⁻⁴³).

The walk to Emmaus (24¹³⁻³⁵).

Heroes of the Early Church: to give some idea of the growth and development of Christendom (see *Sketches of Church History*, by J. C. Robertson), *e.g.*:

Ignatius (p. 5); refer to the interesting growth of Church organisation, to the treatment of martyrs, and other details of interest which he shews to us. Should any legend be referred to in the lives of the saints it should be clearly explained as legend, and reason given for such additions to the biographies of such men.

Justin Martyr (p. 10).

Polycarp (p. 13).

Christian worship in the Second Century (p. 87).

Church Government (p. 80).

Worship in the catacombs and the building of churches (p. 85).

(Other selections at the teacher's discretion).

The Book of Job (see Rowton, pp. 79 *sqq.* and Introduction to the book, in Dummelow or Peake).

The problem of suffering is most wonderfully treated in the poem and the author approaches very nearly to its solution in his insistence on trust in God; but Job's restoration to material prosperity is wholly unsatisfying, for it is not generally applicable nor is it the highest end. The problem was fully solved by our Lord alone, Who conquered suffering, as He also conquered and thereby solved the problems of sin and death; and He gives to each member of His Church these victories also.

Selections from the leading chapters and representative speeches, *e.g.* I, 2, 3¹³⁻²⁶; 4¹⁻¹⁷; 8¹⁻⁸; 11¹⁻⁶; 14^{1 2 13 14}; 28; 32¹⁻⁹; 39¹³⁻³⁰; 42. (28¹³⁻²⁸ might be memorised).

The Book of Jonah (see introduction to the book, in Dummelow or Peake).

Compare with other parables in Old Testament (*e.g.* Jg. 9⁶⁻²¹ and Is. 5¹⁻⁷) and with our Lord's use of

parables. The lesson the writer wished to teach was one particularly hard to learn and especially for the Jews, who were hardened by the memories of a bitter exile and of much cruelty at the hands of the Assyrians and others. "Love your enemies" is one of the greatest and most difficult Christian laws, and means, "Long in all sincerity that their hearts may be changed, that they may be forgiven." It is impossible to receive forgiveness without change of heart.

Missionary teaching for the term :

10. Borneo (p. 139).
11. West and Central Africa (p. 181).
12. Melanesia (p. 198).
13. New Guinea (p. 204).

(In schools where the children leave at the age of 14, it may be thought advisable to substitute some portions of the work assigned to those of 14 and 15 in place of certain sections suggested above, so long as essential principles and proportion are not violated).

THE TWO SENIOR GROUPS IN CENTRAL SCHOOLS AND CLASSES

General Note.—It is suggested that for pupils in Central Schools and Classes the work be so arranged as to cover the ground already indicated in the scheme until the age of 14 is reached. For the two remaining years, the religious instruction may be developed further along the lines previously followed, so that true knowledge of God through our Lord and through the ministry of the Holy Spirit, a right understanding of the Bible, a fuller comprehension of the history and significance of the Christian Church, of the meaning of the services of the Church, and of the privileges and responsibilities of membership of the Church, with its obligation upon each member to be a missionary throughout life, may be increasingly an integral part of the child's very being. There has hitherto been a serious complaint by the children of 14 and 15 in our schools

generally, that their religious instruction has been so uninteresting. The opportunity arises for the head and assistant teachers in our new Central Schools and Classes to shew conclusively that this, as we all know, need not be so.

Owing to the fact that the new schools have not yet been opened, and therefore the managers and teachers have not been fully consulted, only an outline syllabus for the two years is suggested at present ; but it is hoped that this will be revised and expanded, if necessary, after a year or two of experience and experimentation.

Pupils aged 14.

Prayer Book.

(The necessary information may be gleaned from *The Prayer Book Commentary*, S.P.C.K., or *The Prayer Book, its History, Language and Contents*, by Evan Daniel ; or from *The History of the Book of Common Prayer*, by Procter and Frere).

A short, graphic account of the history of the Prayer Book : its antecedents ; the steps to its present form ; its comprehensiveness.

The Litany : the origin of litanies ; the purpose and meaning of our Litany (avoid formal, lifeless analysis).

The Order for Morning and Evening Prayer : fuller explanation of the service, with historical details of interest.

Contact to be retained with the Catechism, associated with the Confirmation and Holy Communion Services.

The Book of the Acts of the Apostles : to be studied in detail, to carry on the narrative of the Synoptic Gospels, with which it may be associated, and to shew the difficulties, organisation, missionary zeal, methods, and the triumphs of the Early Church.

The Hebrew Bible. Further instruction in its contents, literature and message. (See *Introduction to Old Testament Study*, by E. B. Redlich, pp. 57 *sqq.*, and *The Meaning of the Old Testament*, by H. Martin).

The Book of Judges : to be taken in detail, as an example of the " Earlier Prophets."

The Book of the Prophet Isaiah : to illustrate the " Later Prophets."

A short, graphic account of the growth and development of the Early Church from Apostolic times (see Robertson, *Sketches of Church History*).

Missionary teaching: *Jesus Christ and the World's Religions*, by W. Paton.

Pupils aged 15.

Prayer Book.

The Service of Confirmation : to be taken in detail.

The Service of Holy Communion : its history and importance (cf. Robertson, pp. 88-90) ; the Prayer Book service to be treated in such detail as will help appreciation of its meaning in part and whole, and thus aid worship.

The Gospel according to S. John : to be studied in detail, having in constant remembrance S. John's purpose in writing his Gospel : " These are written that ye may believe that Jesus is the Christ, the Son of God ; and that believing ye may have life in His name " (Jn. 20³¹).

The New Testament as a whole ; illustrative selections.

The Hebrew Bible ; continued from previous year (see books recommended there).

Suitable *selections* from other of the " Earlier Prophets " : 1 and 2 Samuel and 1 and 2 Kings.

The Prophet Jeremiah—the prophet *par excellence*.

A short, graphic account of the history of the English Church.

Missionary teaching: *The Goal of India*, by W. E. S. Holland, and *An Outpost in Papua*, by A. K. Chignell, the latter for home reading.

INDEX

- Abraham, 23, 28, 29, 36, 41-61, 89.
 Achan, 73, 74.
 Accidents, 120-122.
 Amos, 28.
 Ananias and Sapphira, 73, 92.
Army and Religion, The, 5, 7, 150.
 Atonement, the, 51-53, 62.
 Beth-shemesh, men of, 74.
 Blessing little children, our Lord's, 33.
 Browne, Martin, 3.
 Buchanan, Deaconess, 188.
 Cain and Abel, 24.
 Calamity as punishment, 81-89, 106-108, 110-112, 116-119.
 Carlyle, Thomas, 15.
 Catechism, 18, 27, 29, 30, 31.
 Chadwick, Dr. W. Edward, 15.
 Chaldeans, 54, 56, 59.
 Chignell, the Rev. A. K., 58.
 Church of England and Religious Education, 21, 22, 30, 31, 75, 188-192.
 Claustrophobia, 100, 101.
 Clifton College, 9.
 Commandments, the Ten, 18, 29, 63, 65, 67, 69-74, 90, 118, 135.
 Confession, 133-143.
 Conscience, the, 115, 116; punishment through, 95-97.
 Crime and criminality, 111, 112.
 Crucifixion, the, 22, 41, 50-52.
 Daniel, the Book of, 38.
 Darwin, Charles, 153.
 Dante's *Inferno*, 203.
 David, 28.
 Death, as punishment, 81-89, 106-109, 116-119, 122-126; contact with, 132, 193-204.
 Discipline, school, 134, 135.
 Dives and Lazarus, 114, 148.
 Doré, Gustave, 203.
 Dreams, children's, 86, 87.
 Education Act (1918), 149, 150.
 Education Authorities, Diocesan, 17, 21, 24, 36; Local, 14, 17, 19, 24, 36, 152, 189, 191.
 Egypt, Plagues of, 21, 76, 91.
 Elijah, 17, 27.
 Elisha and the bears, 17, 91, 107.
 Elliot Smith and Pear, Professors, 105, 140.
 Enoch, 27.
 Essays, children's, 80-97, 163-179.
 Blind Bartimaeus, 165.
 Deacons, the seven, 169.
 Easter Day, 164.
 Feeding the five thousand, 166.

- Essays, children's,
 God's love, 169, 170.
 Hannington, Bishop, 175.
 Jesus, the Lord, 164, 167.
 John the Baptist, Saint, 167.
 Letter on the Psalms, 172,
 173.
 Love for God, shewing, 170,
 171.
 Mustard Seed, Parable of,
 168.
 On eight months' work, 178,
 179.
 Polycarp, Saint, 173.
 Prodigal Son, Parable of, 168.
 Sick of the palsy, the, 166.
 Ten Virgins, Parable of, 168.
 Why we go to church, 171.
 Wise men, visit of, 164.
 Eton, 3.
 Expression Work, 155 *sqq.*
 Ezekiel, 118.

 Fairy stories, 37, 38.
 Fall, the, 23, 113.
 First Passover, our Lord's, 160.
 Fisher, the Rt. Hon. H. A. L.,
 189.
 Five thousand, the feeding of,
 160.
 Flood, the, 63, 89.
 Funerals, 193-197.

 Galileans, 106.
 Gambling, 65, 66.
 Gehazi, 72-74, 91.
 Genesis stories, 23, 24, 44, 113.
 Good Samaritan, the, 18.
 Gore, Bishop C., 69.
 Green, Canon Peter, 142.
 Gruesome stories, effect of, 40,
 43, 110, 112.
 Gwatkin, Professor H. M., 48.

 Heaven, 129-133.
 Hebrew idiom, 60.

 Hell, punishment in, 93-95,
 126, 131.
 Holy Communion, 28.

 Ideas and actions, 197, 200.
 Imagination, training of, 42, 43.
 Inge, Dean W. R., 50.
 Innocents, the Holy, 38, 39.
 Inspector, H.M., or L.E.A., 32.
 Isaac, sacrifice of, 18, 36-62.
 Isaiah, 28, 151.

 Jacob's deception, 90.
 Jairus' daughter, 126.
 Jeremiah, 118.
 Job, Book of, 107, 151.
 John the Baptist, Saint, 28.
 Johnson, Bishop James, 58.
 Joseph, 18, 53, 77.
 Jung, 93.

 Korah, Dathan and Abiram,
 72, 107.

 Lawrence, G. F., 3.
 Livingstone, David, 188.
 Lot's wife, 89.
 Lull, Raymond, 188.

 Maccabees, the, 38.
 Managers' school, 17, 21.
 M'Dougall, William, 101, 108.
 Mercier, Dr. Charles, 111.
 Messianic hopes, Hebrew, 50.
 Micah, 56.
 Mission field, the, 57, 147, 151,
 182, 186-188.
 Montessori, Madame, 162.
 Moses, 17, 28, 38, 72, 73.
 Myers, Dr. C. S., 100, 203.

 Negative teaching, 63-65.
 New Guinea, 57.

 Old Testament, 5, 8, 23, 27, 36,
 46, 53, 54, 60, 61.

- Paradise, 126-133, 196, 200, 202.
 Parents, education of, 137, 138.
 Patterson, Alexander, 154.
 Paul, Saint, 1, 11, 16, 28, 29, 65, 92, 104, 188.
 Peel, Sir Robert, 108.
 Percival, Dr., 9, 10.
 Pestalozzi, 11.
 Peter and Andrew, Saints, 157.
 Polycarp, Saint, 29.
 Pool of Bethesda, lame man at, 92, 117.
 Prayer Book, 27, 30, 141.
 Prayers, children's, 179-186.
 Prime Ministers' message, 191.
 Prodigal Son, the, 18, 161, 162.
 Proverbs, Book of, 125.
 Psychology, 98-105, 115.
 Punishment, spiritual, 113-115.
 Questions, children's, 38, 45-47.
 Redlich, the Rev. E. B., 60.
 Reed, Mary, 188.
 Rugby School, headmaster of, 5.
 Ruskin, 39.
 Ruth and Naomi, 158.
 Sacrifice, human, 54-60.
 Samson's death, 18.
 Saul, King, 72, 92.
 Schools, 4, 10, 11, 68.
 continuation, 148-152.
 elementary, 9, 17, 71, 189.
 public, 3.
 reformatory, 109.
 Sunday, 9, 71, 190.
 works, 148, 154.
 Second Commandment, the, 90, 91.
 Shakespeare, 42, 153.
 Shocks, emotional, 101, 102, 104, 195-204.
 Sick of the palsy, the, 116, 123, 132.
 Sickness as punishment, 81-89, 116-119, 122-126.
 Sikes, Bill, 120, 122.
 Siloam, the tower in, 106.
 Slessor, Mary, 188.
 Smith, Professor W. Robertson, 55.
 Starr, Vernon H., 188.
 Stilling of the Storm, the, 157.
 Supervision of religious education, 17, 19, 21, 31, 32, 34.
 Swete, Dr. H. B., 129.
 Syllabus, 16-34, 132.
 Teachers, elementary school, 20, 21, 23, 32, 75, 193, 196.
Teaching Office of the Church, The, 30, 69.
 Thefts, children's, 67-69.
 Threats, 110.
 "Types," Old Testament, 49-51, 53.
 Unconscious, the, 99-105, 203.
 Waddle, C. W., 69, 156.
 War, the Great, 4, 7, 63.
 Wilson, Canon J. M., 9.
 Winchester School, 3.
 Xavier, Francis, 188.